

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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and masters may, perhaps, in the absence of specific evidence be held as matter of conjecture only. But some six or seven years ago the Wesleyan Methodists instituted a mission to the locality of this Indian tribe, and, strange to say, their labours were quickly crowned with extraordinary success. Nearly the whole Indian population of Oka left the Roman Catholic body and identified themselves, ecclesiastically and spiritually, with the church of their new teachers. One is hardly surprised to find that this wholesale conversion provoked a number of petty persecutions, suggested or stimulated by the Roman priests. For this there was no effectual remedy. Everyone is aware that where ecclesiastics are dominant, be they Papal or be they Protestant, the manly virtues which should keep guard over the oppressed become sensibly enervated. The press, the set of public opinion, and even the tone of the tribunals of justice, are all more or less swayed in the direction of priestly pretensions. It was so in this case, and that to an extent which, on due representation to the Colonial Minister, elicited a despatch from him to the Dominion Government—whether of inquiry or of remonstrance we have no exact information. The Canadian Government, however, replied to the effect that it could do nothing for these Iroquois Indians whilst they remained where they were, but if they would consent to move elsewhere the Government would grant to them good lands near Lake Uippining, in the province of Ontario, and therefore outside of the range of the Quebec Act—or, in other words, of Roman Catholic ecclesiastical domination.

With much reluctance, and after long consideration, the tribal authorities consented to this removal, and took preparatory steps to carry it into effect. Now comes the outrage. They had built a little church at Oka, in which for some time past they had conducted the worship of God after the Wesleyan manner. A short time ago, while the principal part of the male population were away earning their means of subsistence by hunting and trapping for peltry, a band of French Canadians, under the guidance of the priesthood, pulled down this little church, and carried the materials of it over to the priests' property. This violence, whether in pursuance of a legal decree or not, cannot but be indignantly reprobated by every enlightened conscience. But something worse is behind—something, at least, more serious in the indications which it presents. The Dominion Government has so far coincided with priestly oppression as to withdraw the offer they made to these poor Indians of a location on good lands elsewhere, and has substituted, in lieu of that offer, barren rock lands in the Laurentian District, where they will be still subject to the ecclesiastical tyranny they were seeking to avoid. Dr. Carpenter tells us in his letter that this is not the sole case in which the civil authority has been exercised in accordance with the evident aims of the Roman priesthood. "Even now," he says, "our Government—(by which, we presume, he means the Local Government of the Province of Quebec), "have brought in a bill to give bishops absolute power over cemeteries, all decrees of the Queen in Council notwithstanding," and he tells us "that several missionaries bringing children from

their parents to Protestant schools were mobbed at railway-stations, and the children carried off, and that only a few weeks ago the Protestant school at Ely, used as a church, was gutted by a similar mob."

Such, in barest outline, are the facts of the case. We are glad to gather from the speeches made at the public meeting to which we have alluded, that the friends of civil and religious freedom in the province have resolved upon testing in the Supreme Court the legality of the decree issued by the local court in favour of the absolute proprietorship of the St. Sulpice Seminary in the lands ceded to them in trust for the Iroquois Indians, and that, should a decision be given confirmatory of that of the court below, an appeal will be made to the highest appellate jurisdiction in the country. Meanwhile, perhaps, public opinion may be brought to bear in circumscribing, to no small extent, the systematic aggressiveness of a rapacious priesthood.

It is curious to note the close resemblance which ecclesiastical domination exhibits under all the forms—Catholic or Protestant—in which power is acquired in relation to civil matters. We, at all events, can thoroughly sympathise with these poor Iroquois Indians. Perfect religious equality is in this country exposed to much the same sort of high-handed aggression as in the Province of Quebec. The press ignores it to a large extent. The Law Courts look somewhat askant upon its claim for protection. Public meetings in its favour are frequently broken up by mobs set in motion—if not by the direct instigation of the local clergy—yet mostly without eliciting any indignant protest from them. In rural districts tenants of long standing, of high respectability, but of Dissenting proclivities, are ejected from their holdings by ecclesiastical landlords. There is still abundant room, even in England, for the promulgation and enforcement of the rights of conscience. While things are so, unhappily, the testimony which she might otherwise give in condemnation of religious bigotry and intolerance elsewhere must always be deprived of its full and proper influence. Half-heartedness at home encourages priestly aggression abroad. Such facts as those which we have narrated above might and, we trust, will stimulate us to fresh, and, if possible, more zealous exertion to engrave in unmistakeable characters upon the public mind the clear distinction which should subsist between the things of Caesar and the things of God.

## THE BURIALS BILL.

If we may venture to anticipate coming times how very odd it will sound to be told in some future "History of the English People," that at the beginning of the year of grace, 1876, the sole ambition left to the Dissenters was that of getting themselves buried decently, and that the despairing demand was proudly refused by clergy and bishops! If anything could heighten the absurdity of the situation it would be the plea of the Bishop of Lincoln that God is the sole "proprietor" of churchyards, and that the clergy can never consent to rob the Supreme Being of "a single foot" of His estate. Time was when irreverence was supposed to be the peculiar fault of rationalists and infidels. But we have changed all that. Unbelievers are now in the habit of speaking with bated breath of the magnificent ruins they would sweep away; while the worst and grossest sacrilege in speech is to be found only in the utterance of sanctimonious bigotry. It is unintentional, of course.

Narrowmindedness is always blind to its own shame; and the right reverend, but not rightly reverent, bishop thinks that he is doing God service. In this respect he is like those of old, whose treatment of the bodies of obnoxious Christians was the subject of a sacred prophecy. But when a man in his eagerness to play the petty lawyer presumes to take the Infinite One for his client, it is to be hoped that, even though a bishop, he has forgotten for the moment certain spiritual rebukes of a not dissimilar and not less professedly pious audacity: "If I were hungry I would not tell thee; for the world is mine and the fulness thereof."

Mr. Osborne Morgan made good use of this Episcopal diatribe in his convincing and unanswerable speech at Wrexham. "Such an act," says the bishop,—that is the permission of a Nonconformist burial service in the parish churchyard—"on the part of the bishop and clergy would be a robbery of God. It would be an act of sacrilege and treachery and cowardice." And, last and worst of all, it would hasten disestablishment. As Mr. Morgan justly retorted, "If anything could hasten disestablishment it would be the publication of such a letter, coming as it did, not from an obscure country clergyman, but from one of the foremost prelates on the Episcopal Bench." This, however, was a mere incident in his speech. His case was far too good to need any such ignoble support as mired impertinence could give. Nor did he allow it to distract in the slightest degree the even tenour of that rational moderation, which, no less than courage, perseverance, and firmness has always distinguished his advocacy of the bill so honourably associated with his name. He exposed the fallacy which lurks under the name of "Church property." With evidently unconscious humour, he allowed the right of the incumbent to the herbage on the surface of the churchyard "for his own use." But he pointed out with force and clearness the undeniable rights at common law, which of necessity implies that the soil belongs to the entire body of parishioners. Everyone has at common law an equal right of interment, a right quite independent of church or creed. "A Malay sailor," he said, "whose body had been washed ashore on the coast of a Cornish parish, had exactly the same right to be interred in the churchyard of that parish as the rector himself." The fictitious inferences from the non-legal service of consecration were exposed by the simple observation that "the law recognised no such mode of acquiring property." In a word, there could be no dispute as to the parishioner's right. "The only dispute was as to the conditions under which it was to be exercised."

On this latter point Mr. Morgan showed that the difficulty has arisen in the course of certain general changes in the religious condition of the nation, which have affected Dissenters unfairly simply because political power remained with the Episcopal form of Protestantism. With regard to this part of the subject we may here conveniently refer to an ingenious argument put forth by some who think they can show that an acknowledgment of the national character of churchyards necessarily carries with it an acceptance of the services of the National Church at every burial within the consecrated bounds. A clergyman writing to the *Spectator* says:—"Interment in the national burying-ground is demanded for the dead not because the deceased was a member of this or that religious sect, but because he was a member of the nation; hence it follows (does it not?) that the only religious service which ought rightfully to be demanded for the dead is the national burial service; and that the only persons who ought rightfully to be allowed to perform that service are the national clergy." "For this right (he adds), we the clergy contend; to obtain this right our non-national, non-recognised, non-established dissenting brethren, are setting in motion this present agitation." The last sentence reads as though the writer thought that the only object of the "agitation" was to obtain recognition for the clerical representatives of Dissent. But this suggests a total misunderstanding of the whole question. There are some denominations which have no clerical members at all; and there are many more to whom a separate ministry is a matter of mere convenience, giving no justification whatever to the distinction between clergy and laity. What is demanded is not that "Dissenting brethren" in the clerical sense should be allowed to put themselves into the position of the clergy, but that every Englishman should have the right to be buried in his parish churchyard, with any such service as his surviving relatives may prefer. Dissenters are Englishmen, and therefore not "non-national," as this ingenious clergyman suggests. In fact, they make up at least one-half of the nation.

Under the present laws the national burying grounds are useless to them, except under humiliating conditions. They, therefore, demand that the laws shall be altered; precisely those laws which deny the right of conducting a funeral to any but the "national" clergy. If it be retorted that the nation, as a whole, has a right to determine under what conditions its burial grounds may be used, this is exactly our position. And the "agitation" supposed by the correspondent of the *Spectator* to be merely in the interest of Nonconformist ministers is really intended to secure free scope for the faith, hope, and love of all English people in the time and scene of their saddest grief.

There is one mode of arguing this question which ignores patent facts only for purposes of petty insult. On the one hand, it is asked what security can be given against disorderly proceedings, and bitter controversy, and mockery of holy things if the churchyards are thrown open. On the other hand, an "Old Churchman"—too old we should imagine to remember anything that has happened for the last thirty years, as is often the case with extreme senility—charitably suggests that the clergy must put up with unseemly proceedings at the graves of Dissenters, and be content with the consciousness of their own superiority. As if the experiment had never been tried in Ireland, or as if open cemeteries were an unknown innovation! Where are the facts to justify these ungenerous insinuations? What cemeteries have been outraged by mock liturgies or ribald blasphemy? When has the silence of the grave been ever invaded by the vituperations of sectarian hate? Of bodies lying unburied through priestly bigotry we do know. Of children's funerals where the only sound has been the sobs of parents uncomfited by any holy office we often hear. But for such outrages it is not Nonconformists who are to blame; and they have been endured too long to make any compromise tolerable now. It matters little to us whether Sir Stafford Northcote's anxiously advertised epistle proclaims the irreconcileable hostility of the Government or not. Whatever be the issue our cause must gain. But as the Chancellor of the Exchequer leaves room to suppose that some compromise—perhaps excluding "services other than that of the Church," but not Nonconformist ministers—may be possible, we can only entreat the tried leader who has so nobly fought this battle to listen to nothing but "the bill, the whole bill, and nothing but the bill."

#### ECCLESIASTICAL NOTES.

It would be premature to write upon the legal merits of the questions involved in the first trial under the New Public Worship Act—we refer to the Folkestone ritual case, on which Lord Penzance has reserved his judgment—but it is interesting to notice the manner in which two literary representatives of the great parties in the Establishment refer to it. One would think, of course, that all that either side could wish for is justice; how could they desire anything besides? The questions brought to issue have been treated as of the utmost importance by Churchmen on both sides. They are as follows:—

1. Lighted candles on the Holy Table during Communion time.
2. Wearing the alb and chasuble.
3. Mixing water with the Sacramental Wine.
4. Administering wafers instead of bread such as is usual to be eaten.
5. Saying the Prayer of Consecration with his back to the people.
6. Kneeling during the Consecration Prayer.
7. Causing the Agnus to be used unlawfully.
- 8 and 9. Making processions in the morning and evening services.

If we were to take Dr. Stephens's statement as fully declarative of fact we should say that the Ritualists in the Folkestone case have abandoned the greater part of their defence on the ground that the practices complained of have already been condemned by the highest Court of Ecclesiastical Appeal, but it is not seldom that a judge does not altogether agree with the counsel on one side, and we may therefore find Lord Penzance giving a judgment of his own upon all the questions that have been raised. As to the result the *Record* says, that—

Judging from the apparent weight of argument on either side, we do not think that there is any just ground for alarm on the part of those who adhere to the usages and doctrines of the Reformed Church of England.

Apparently the *Church Times* is as fearful as the *Record* is hopeful. Mr. Fitzjames Stephen was employed on behalf of the Ritualists, and now the *Church Times* condemns his employment. Of the trial it writes in this fashion:—

On Tuesday the Court of Arches, after its transmo-

grification by the Public Worship Act, held its first sitting in the Library of Lambeth Palace. Happily, the swell-mob of London are not much less illiterate than the lights of the Persecution Company, and, so far as we know, they did not avail themselves of the chance which Archibishop Tait was good enough to give them. The court itself opened in the midst of the direst portents. A deep gloom, which increased in the course of Dr. Stephens's address to almost total darkness, hung over the hall, and it was noticed that there was a most unmistakeable savour of the stakes at Smithfield.

We ourselves must decline at present to write upon this subject in any fashion at all.

In our last number we gave extracts from leading journals in regard to Dean Stanley's letter and the remarks upon them that have appeared in this journal. We have to add to these the comment of the *Church Review*—or rather a portion—for some paragraphs that we omit reflect in such bad taste and with such vulgar suggestions upon Dean Stanley, that we would rather not lend our columns to give them further publicity. We can, however, extract what bears more especially upon the Nonconformists:—

High Churchmen are often accused of doing scant justice to Dissenters. But for our own part we never did them the injustice to imagine they could be influenced by the motives suggested by Dean Stanley as reasons why they should change their policy about disestablishment. Let the Church be disestablished, says the dean, and you will have no more deans at your meetings, it will become so awfully High Church; perhaps Westminster Abbey will be sold to Romanists or Ritualists, and then no dead Dissenters will be allowed to be buried in it, nor to have tombstones put up to their memory in it; nor will live Dissenters be allowed to lecture there! Does he seriously imagine that men of any real religiousness would care twopenny for such paltry considerations as these? Would men who believe with all the force of profound conviction that the true dignity and greatness of religion is marred and injured by its union with the State, that the Gospel of Christ is evacuated of its proper power over immortal souls by being exhibited to them as in alliance with the secular power, would men who are firmly persuaded of this hesitate to strive for the overthrow of the alliance they abhor because if accomplished they would have no more rich deans at their assemblies, nor would have a chance of being buried in an ancient building or of having their teachers asked to lecture there? Dissenters have been accused of hating the Establishment because of the merely social and national *prestige* it enjoys. Dean Stanley evidently believes this accusation with his whole heart, and thinks that genteel rather than religious considerations are at the bottom of Dissent. Nonconformists might ask themselves whether they have given the dean or anybody else reason to think thus of them. We hope for the sake of their own character as Christians that the majority of Nonconformists will regard the suggestion that a frantic desire to be countenanced by deans, and to get (dead or alive) into a royal abbey, is enough to overmaster every other consideration with them, as the insult to their religiousness which it is.

We quoted a few weeks ago some remarks of the Bishop of Winchester, in his pastoral letter, upon the Nonconformists. Mr. Horsey, a Churchman of Southampton, has since had a correspondence with the bishop upon this subject, and copies of the letters that have passed now lie before us. Mr. Horsey first writes to the bishop deprecating the tone that has been adopted in his *Pastoral*, and remarking that the stability of the Establishment depends upon the relations it holds with "all orthodox Christians," and "not upon its claiming to be the only true Church in the realm." The bishop replies with really great frankness, but his letter is a singular one. He holds that the English Church is the true Church—as compared with the Roman Church, "the true old Church purified and restored to vigour and health." He adds:—"If it can be proved to me that it is false, and that the English Church is only 350 years old, I promise you that I will be the first to move for her disestablishment, and in that case she can have no claim to be the National Church." The bishop adds—we are sure we are much obliged to him—that it does not follow that he treats Dissenters with disrespect. Indeed, he longs "for reunion" with them, and he gives them "credit for honesty in their own convictions." At the same time he believes that "the only possible hope of Christians ever uniting is in the existence of a great, ancient, Apostolic but reformed Church"—such, good heavens! as the Established Church of this country. Now, naturally, Mr. Horsey was not satisfied with such a letter, so he wrote again, urging that the "right hand of fellowship" should be held out to the Nonconformists. Then we have the following declaration from the bishop:—

I entirely agree with you in desire to hold out the right hand of fellowship to Dissenters. There are some Dissenters for whom I have a great personal regard and esteem. But the obstacle is not on our part, but on theirs. They have left the Church because they disapprove of its principles and practices. We offer them every freedom to hold any opinions they like, not fundamentally opposed to the Christian faith, if they will only return to the communion of the ancient Church of this land. We heartily desire the closest Christian union with them; but we cannot understand *union* between *divided bodies*; and we hold that a hollow truce between dissident communities does not tend to

ultima to union, but probably to greater alienation. It is because I so earnestly desire true union that I object to all shams. It is not fundamental difference of faith that separates Churchmen and Dissenters. It is because Dissenters differ from Churchmen on the special subject of the Church. Churchmen have always held that the Church ought to be but one body, and Dissenters hold that there can be any number of different churches, and that every small variety of opinion justifies Christians in establishing a new sect. We repudiate all our principles, all the principles which Christians held from the time of the apostles to the seventeenth century (for the reformers held them as much as the ancients), if we adopt the principle of modern Dissent, viz., that the Christian Church is not a community, but a bundle of unconnected sects or bodies of Christians, some in alliance, others in war, one with another.

Now, the bishop says that he lives—at least, he dates his letters from—Farnham Castle, 1875 and 1876. Could anybody believe it after reading what we have just quoted? This is not the place to comment upon any expression that he has used, such as, "We offer them every freedom to hold any opinions they like," and so on. And, besides, we wish that the bishop should be dealt with tenderly, and the tenderest way of dealing with him is to say as little as possible.

We have had forwarded to us a publication of a very different sort from that to which we have just referred. The rector of Merthyr has been quoted in these columns more than once: we are glad to be able to quote him again. Preaching at Merthyr on the Sunday evening of last week, the rector laid hold of the two horns of disestablishment and Church reform. We could not very well abbreviate some passages of his sermon, and will therefore extract them entire. This, for instance:—

Here we are professedly the Church of the people, the Church of the poor, the Church of the nation. Yet where are the people? Where are the poor? How much of the nation can we call our own? God knows, there is no man who dreads disestablishment more than I do. But if the Church does not make more efforts than she does to get the people and the poor within her folds, I do not see what there is that can prevent it. Look the case, I say, fairly in the face, as thoughtful men should. Here we are indisputably the richest Church in the world. Our revenues are enormous; so is our prestige. We call ourselves emphatically "the Church of the poor." We pride ourselves on that title; but what is our claim to it? The poor man, certainly the very poorest man, is never seen within its walls. Rags and tatters have no room here. Velvet and fur, silk and satin, these have their abiding places in our chambers. Poverty, unless well clad, is never seen in the Church of England. Ask the poor man to church, any of you. Preach the duty on him; and what is his answer? "Master, I have no clothes!" He believes it is not for the like of him that the Church exists; but for the rich and respectable, the well-dressed and well-to-do. He has no other notion of the Church than this. Now go into Catholic countries, and more especially into Catholic Ireland, what do you see in churches there? The poor, the people, the ragamuffins, and even the "roughs" are as numerous in the congregations as any. That Church has a thorough hold on the people; and she in turn is held by them. I shall never, to the end of my days, forget a sight I saw once in Dublin, in the grandest of all churches there, even Cardinal Cullen's own church, the Roman Catholic Cathedral. It was a great festal day. The church was crowded with rich and poor, the poor far out-numbering the rich. They reasied to the door, out of the door, and ~~as~~ on the broad pavement outside, where scores of them lay prostrate, groaning and moaning for their sins. Their ragged, motley character could never be seen elsewhere than in Ireland. Men with coats and breeches of a thousand patches, men with hats and no brims, men with brims and no hats—so full of holes were they; men with brogues and no stockings, and men with stockings and no brogues, and men with neither. I do not believe that the whole lot there had a pair of stockings among them. I never saw such a sight in my life. It was a grand sight for a Christian to look at, for here was religion, according to her light, doing her work in earnest. No one could say there that the poor had not the Gospel preached to them. Compare this with our own churches—our cathedrals and churches in great towns and fashionable places, for this was the most fashionable church in all Ireland—Cardinal Legate Cullen's own church.

And this:—

The Bishop of London, in his charge the other day—and, for that matter, all bishops harp on the same string—his lordship deplored that the number of churches in his diocese was lamentably small compared with the population. My answer to them all is: Fill those churches that you already have. Find the means of doing that, and ever so many as you want after are sure to follow. The common people are not infidels as your lordships commonly suppose. Give them preachers who will preach to them about things they understand, and not dogmas which even you yourselves have not yet agreed upon. Go into every church in every diocese and see what a very large proportion of them are crowded with empty benches. Go even into those of your great City of London, where the poorest live as thick as ants in a hill, and see how many of the poor are in them! Are they not all thronged with dandies and fribbles from the West End, belles from ballrooms, coquettes from the opera, and all sorts of carriage people? Look at the line of chariots, and coaches, and broughams seen in the streets, where, on every day except Sunday, you see nothing but costermongers' carts and brewer's drays! Will not that tell you what churches in great cities are mostly now built for? They are the only places of amusement open on Sunday. In the same way visit town and country churches. Do you not see twenty women for one man? And in the country itself you ask in vain—Where are the young men? You rarely see anybody there now but old

people and children. If the country were at war, and all the men "mobilised," there could not then be fewer of those present who make up the bone and sinew of the nation. Ask the men why they do not go, and they will tell you they do not see the good of going. They do not care about "shows." They do not understand dogmas, and Parsons never preach anything else. They have no taste for religion, when Parsons themselves fight about it, and cannot agree as to what it is. They will tell you that even the bishops who ought to know everything do not seem to know what the right thing is to teach. One says one thing and another says another, and neither one nor the other says what the Bible says—that all this puzzles them to know what even the Church is, or what she would wish to be. Therefore, they will keep clear of her altogether. Let the Parsons fight it out in church themselves. They see fights enough at home. Then this:—

Now, I ask any sane man, under these circumstances to tell me how long can the Church of England last as the Church of the nation if she does not do the nation's work? If she practically is nothing more than a Church for Parsons and Bishops to squabble in can she be expected or will she be endured—to exist much longer? A National Church should be the Church of the whole nation; but if she is the Church of the middle and upper classes, what right has she to be called the National Church? If she were the Church of the lower classes only, and the upper and middle classes went to some other church, her right then would be much stronger, and her position much more solid. She would be strong because the lower classes have the power, and if they were attached to her, or held by her, they could do as they pleased, for whether it be to support her or destroy her, it is their sole voice that can do it. They are now our masters. Is it not wise, then, to be reconciled to our masters, to do all we can to take them by the ears? As a matter of mere worldly policy this should be our obvious course, but as a matter of spiritual duty there can be no two opinions what course we ought to take. We ought to regard the Church as a mighty engine of police, a huge social manufactory, where God is the Great Master, and we His workmen, His policemen, His keepers of social order: and, instead of quarrelling among ourselves, allay the quarrels of others. Whatever is necessary unto salvation I will fight for to the death and quarrel about as much as any one. But no human being out of an asylum can say that "candles on the altar," or a long or a short surplus, or the colour of a vestment are articles necessary unto salvation. Let our chief object be to humanise the people, to sober them, and to bring them into social order, and make them believe that they are responsible beings. If we succeed in doing this, I will defy all the powers of the Liberation Society, and Miall, and Bright, and Henry Richard, and all the Nonconformist ministers in the world to disestablish the Church. It is for this we are paid. If we do not this, the ship will be condemned; her timber will be found rotten; and the first gale, or even half a gale, will swamp her. The question is very simple: Church reform and no Disestablishment; or else—and that at no very remote period—the Deluge.

This rector is, and always has been, a brave man—but brave men are not necessarily endowed with the gift of great insight or great prophecy. If he could only look around him a little better, the rector would see that the Deluge, of which he is in such dread, has already come, and that we are in the midst of it; only he does not know it. What is to come is peace and calm.

#### "THE DEVIL'S CHAPEL."

The Rev. S. B. James has made his defence—we wish we could call it a vindication. As his letter in a pamphlet form is nominally addressed to the *Nonconformist*—though to our great relief, but without adequate cause, he thinks we should not have printed it entire—we suppose we must take some notice of his production. The Vicar of Northmarston having decided that he could not offer his explanations in any other than a pamphlet form—a very impolitic decision we should have thought, the public being very unwilling to buy pamphlets—one would naturally presume that his defence was going to be triumphant for himself and overwhelming to his critics. We must candidly say we are quite disappointed. Three-fourths of his pamphlet is irrelevant, and taken up with undignified gossip or aimless abuse; and what there is in the way of vindication or apology, only seems to make "confusion worse confounded."

We fear that Mr. James has not yet any due sense of the real gravity of the incident which has secured him so undesirable a notoriety. Let us, therefore, try and explain it. In the *Parish Magazine* appeared an article signed by himself founded on the proverb, "Where God has His Church, the Devil will have his chapel." Notwithstanding the writer's distinct disclaimer in the article itself that "this proverb cannot relate to Dissenting chapels," and his strenuous protest that it does not signify "that Dissent belongs to the Devil," it happens curiously enough that the scope of the paper and the illustrations used are such that hundreds, perhaps thousands of people who read the article—editors of newspapers, clergymen, and Dissenters in the several parishes—have by common consent put

\* Mr. James refers us for this saying to "Proverbs of all Nations," by Walter Kelly (1859), and gives chapter and verse. We therefore withdraw any indirect imputation that he may have invented this proverb to suit his own purpose.

the same interpretation on it, viz., that it does according to the plain sense refer to Dissenting chapels, and that too in a scurrilous and contemptible fashion. But of that, more anon. What is this *Parish Magazine*? It is a periodical of eighteen years' standing, under the editorship of the Rev. Erskine Clarke, M.A., which, with a locally-printed cover for local notices, is circulated in we know not how many rural districts, and boasts that the two archbishops, a dozen bishops, and many other dignitaries of the Church of England are among its contributors. In such a publication—which is certainly a power for good or for evil—one would of course expect the Establishment, its liturgy, and ceremonial to be commended and defended; but if papers of an aggressive nature on Dissent were to be admitted, surely they should be perfectly intelligent, measured in their attacks, and free from innuendoes and insulting allusions and illustrations. Well, we think it is clear that Mr. James in penning this notorious article on the most delicate of topics did not feel this sense of responsibility. To say the least, he wrote with a heedless disregard of the pain he might inflict and the indignation he would arouse, though a little calm reflection would have suggested that such an equivocating or double-meaning production could not fail to be interpreted in a way he apparently did not desire. It is one thing for a State-Church clergyman to address docile parishioners and another to give expression to views born of autocratic supremacy, and challenging the opinion of the world at large which knows so little and cares less about priestly assumptions.

Now for Mr. James's defence. We feel the more encouraged to speak plainly about it because he is good enough to say that he has no wish "to vex, annihilate, or humiliate" us. We thank him for his considerate forbearance, and really hope we may not incur that risk. We confess to having felt some curiosity as to what he would have to say that could justify the issue of a pamphlet on the subject. He had already, through our columns, expressed the "utmost abhorrence" for the interpretation put upon his article, which would be "as wicked, in his estimation, as in ours"; and all that was needed was the explanation of what he did mean by "Devil's Chapel." Some might think that he could easily have done that in a short letter sent to the various newspapers that had condemned him. But that is not Mr. James's way. We must respect his idiosyncrasies, have patience with his discursiveness, and put up with his provoking small-talk—we had almost said twaddle. Being in the condition of a moth which has scorched its wings in the flame, allowance must be made for a good deal of unmeaning fluttering, and confusedly flying in the faces of his assailants. Twice we have read Mr. James's pamphlet, and at the second essay we find ourselves more dazed than at the end of the first reading. He tells us at the outset that he has not one word of retraction or apology to offer; but a few paragraphs further on, in a less defiant and more becoming mood, he speaks of things written in after-dinner fashion, of defending under attack "our poorest and worst bantlings"; and finally he screws up his courage to add, "I do not pretend to say that there are not things in my article which, had I foreseen the pain they would give, I would [not?] have omitted." A little more of this manliness would have been highly becoming the occasion.

But to return to the main point. Mr. James, in a meandering and almost jocose kind of way, endeavours to show by a detailed analysis of his remarks that his Devil's Chapel could not have meant a Dissenting Chapel. He says so with much assertion, and we must believe that he did not mean it. What, then, did he mean? So far as we can discover amid this chaos of tantalising gossip, the following is the only paragraph which comes near the point. We quote it as it stands, with the note appended:—

Why, again, I ask, is the parallel proverb that, by the vicar's skirts the Devil climbs the belfry, so studiously ignored? Why, except that anyone quoting it by the side of the "Chapel" proverb, would have made clear to any candid mind that "vicar" and "meeting-house," being both proverbially allied, in my article, to Satan, it is not possible I could have meant to shut off Church, in the "denominational" sense of the word, from the application of the proverb, and not possible that I could have intended any other than such powers of darkness as hypocrisy in connection with "chapel."\*

\* I would add, however, that there are Devil's Chapels other than Hypocrisy; such, for example, as Envy, Hatred, Malice, Slander, Misrepresentation, and the few others from which communications by the dozen—lying unread in my study at this moment; the spelling and still more the wonderful calligraphy bewraying these Capellanic documents—have been sent to me per penny post.

Here then we have the gist of Mr. James's explanation. All the references in the article to "prayers," "holy baptism," "adult baptism," "the sign of the cross," "handsome seats, fine preachers, rare music," and "the cutting out of the Litany and general confession," only meant "such powers of darkness as hypocrisy in connection with chapel"! All we can say is, that it is a terrible muddle. We are no wiser than we were before the issue of the pamphlet, and must give it up as an inscrutable conundrum. The "Asian mystery" is nothing to the Devil's Chapel mystery, which even Mr. James himself cannot explain. Either this remarkable vicar is the victim of a strange hallucination, or his many hundreds of readers, clergymen included, are absolutely incapable of comprehending his peculiar style of metaphor and allusion. The former theory seems on the whole the most credible.

We gladly turn from the Letter to the Appendix. We prefer the Appendix—which if it does not throw any light on the enigmatical article, throws some light upon its author; and after all we must judge a man to some extent by his antecedents. From what appears in the Appendix we gather that Mr. James is a Liberal clergyman in favour of Church reform; that though living in Bucks he is not a supporter of Mr. Disraeli; that he has declined to agitate or petition against the Burials Bill; and that he has presided at a local Wesleyan missionary meeting. In the same desire to do him full justice we quote also the following:—

It would be ungrateful to conclude my last page without a record of my deep and true gratitude to some loving hearts that really misunderstood me, have sent me gentle, earnest, brotherly words, which will live long, and long be cherished, in my memory. I am touched, indeed, by such evidences of anxious goodwill from those who only know me by my writings. I have received those good pamphlets and tracts, three or four of them specially, but by no means exclusively, and those kindly and in some cases affectionate remonstrances, with intense gratification; and their senders should know that they have not been sent in vain. If indeed—to those personally unknown friends only, I say it—my words have made sad any single soul that the Lord Jesus would not have to be made sad, I should mourn for it with lasting sorrow.

Mr. James is evidently a well-meaning man, and not the fiery bigot that might be supposed from the generally-accepted interpretation of his famous article. What else as an ecclesiastical writer he may be we forbear further to indicate. He has got into a dreadful mess, and at heart we presume he is sorry for his astounding blunder—albeit, his fifteen pages of pamphlet-matter will hardly mend it. His article, however, although it has shocked a great many people, has done the Church of England no good. On the contrary, it has brought it into disrepute. We can imagine that the Vicar of Northmarston will not, perhaps, mourn over this result; for, as he says, he is not strongly inclined to retard disestablishment, which, indeed, he would "warmly welcome" if he can't have Church reform.

As Mr. James is good enough to express some confidence in our fairness and judgment in some matters, we venture to recommend him in all sincerity to eschew ecclesiastical controversy for the future—especially as he does not seem able to handle it without provoking those misunderstandings and heartburnings which he himself deplores. If we might be so bold, we would further urge him to limit his literary aspirations as far as possible to those social and religious subjects with which he had heretofore acceptably dealt, and which seems to be the best channel in which may flow those more liberal, kindly, and Christian sentiments which he has elsewhere expressed when not under the baneful influence of sectarian temptations.

With what some may consider a stretch of indulgence, we publish a further letter from the Rev. S. B. James, on which comment is superfluous. This must be the last. He has made his defence, and we have given our opinion of it, which does not we think err on the side of severity. So far as our columns are concerned we can publish no more on a subject on which too much has already been said.

#### MR. OSBORNE MORGAN, M.P., ON THE BURIALS QUESTION.

The following is a full and corrected report of that portion of Mr. Osborne Morgan's speech to his constituents at Wrexham, on the 4th inst., which refers to the Burials question:—I have hitherto refrained from dilating upon or going into the merits of that bill before you, and that for two reasons. First of all, the very last subject I like to enlarge upon is myself; secondly, I don't think the details of measures of that kind can be properly discussed upon an occasion like this, when we enter

more into general questions. But I have been so much attacked of late that perhaps you will allow me to address a reply to you, and through you, to the country at large, to some of the objections which have been offered to that bill. In the first place, I may say that the arguments of my opponents remind me of the Athenian sophist who offered to prove anything in the world if people would only admit his premises. They begin with the false assumption that because parochial churchyards are called churchyards, therefore they must be church property. That is an entirely false assumption. The churchyard, in the eye of the law—and, of course, I don't care what it is in anybody else's eyes—is merely so much parish land—(Hear, hear)—set apart for a particular purpose, vested in the incumbent, as to the herbage, for his own use, but as to the soil, for the use of every one of his parishioners, all of whom, nay, every person dying in the parish have, at common law, an equal right of interment therein, and so sacred is that right, that if any vicar or rector presumed to resist it, he could be subjected to criminal proceedings. ("Serve him right," and laughter.) That right being a common law, and not an ecclesiastical right, is quite independent of Church law. A Malay sailor, whose body is washed ashore upon the barren Cornish coast, is as much entitled to interment in the churchyard of that parish as the rector himself. (Applause.) To assert, as some people did, that in some mysterious way the churchyard has become the property of the church by consecration is to say nothing at all—("Booh" and laughter)—because the law recognises no such mode of acquiring property. And as to the popular notion that because the church stands in the middle of the churchyard, therefore the churchyard must belong to the church, it has not even any foundation in fact, because in olden times the churchyard so far from being close to the parish church was at a great distance from it; and the modern custom of having churchyards encompassing the church took its origin, according to a high authority ("Burn's Ecclesiastical Law"), in the superstition of praying for the dead, "when the monks and priests, beginning to offer prayers for the souls departed, procured leave, for their greater ease and profit, that the liberty of sepulture might be in churches and places adjoining them." Therefore we start with this; there can be no doubt as to the right, and the only thing which is in dispute are the conditions under which that right should be exercised. (Applause.) And now let us go a step further. In bygone times the Church of the day, which, I need hardly say, was entirely different from the Church now by law established—a Church which included practically the entire population—claimed from the ecclesiastical courts the right not to refuse interment—for that being a common law right, was one over which they had no jurisdiction, but the right to refuse the use of its own services to persons who had not been admitted within its pale by baptism, or excluded from it by excommunication. However harsh that exclusion might seem, it was logically defensible, and it was considerably mitigated by the fact that baptism by a Dissenting minister, by a layman, or even a woman, was held to be quite as efficacious in entitling a person to burial as baptism by the priest himself. But the right now claimed is an entirely different thing—a right never contemplated when the law was made. It is not the right to refuse the services of the Church to those who want them, but the right to impose those services upon those who do not want them—(applause)—the right against the wishes of deceased's friends and relatives—against the presumed wishes of the dead man himself, to force upon the ears of unwilling listeners a service which ceases to be even solemn when it ceases to be welcome, the right to fasten upon the dead man and impose upon him as a condition of his enjoying a right which the law gives him, the liability to have said over his remains a service to which you could not have compelled him to listen when alive. (Applause.) Is that, I ask you, a right or privilege which any reasonable man would wish to preserve?—is it not the very right which Churchmen surrendered many years ago when they repealed the laws requiring Dissenters to be married according to the rites of the Church of England? Of course our opponents turn round and say, "Oh, Dissenting ministers are not allowed to marry their flocks in the Church, whereas by this bill you admit them into the churchyard." This seems at first sight a specious answer, but it will not bear looking into, for in one case there exists a physical necessity recognised by the law—a physical necessity that some place should be set apart for the common reception of the dead, and the law declares that in places where no cemeteries exist that place should be the churchyard. It is therefore idle to say that Dissenters may be buried as they may be married elsewhere, when in nine cases out of ten there is no "elsewhere" for them to go to. But if no grievance exists, why on earth have my opponents brought in four bills to remove it? I will say a word about the last of these bills, brought in by Mr. Talbot. It contains two provisions. It provides that Dissenters may be buried without any religious service at all, or, as the old phrase ran, without bell or book; and, secondly, that provision should be made for the erection of

cemeteries in parishes where they do not exist. As to the first proposition it seems difficult to suppose it can be seriously meant. What Mr. Talbot proposes is this—he proposes to confer upon Nonconformists as a boon the same mode of interment which the law imposes upon suicides as a penalty, except that he does not propose to run a stake through their bodies or inflict upon them other personal indignities. I should like to know what Mr. Talbot and his friends would say if anybody proposed that they or their friends should be buried in that way. As to the second question, let us see in the first place what it means. If it means that cemeteries should be provided in all parishes where they were wanted, I suppose no reasonable man could or would object to it. I myself had the honour of carrying through the House of Commons a bill now known as the Act for Sites for Places of Worship, which provided that limited owners might give or sell land for that purpose, as well as for sites for places of worship. But although that Act has been useful in other respects, I do not know that a single cemetery has ever been constructed under it. The difficulty of providing cemeteries arises not from want of sites for the purpose, but from the reluctance of landlords to sell them, and still more from the reluctance of ratepayers to pay for them. If, on the contrary, this proposal means that whether the churchyard be full or not, and cemeteries be wanted or not, every rural parish in England or Wales should have forced upon it a cemetery maintained by public rates, all I can say is such a proposition, coming from a party which is always priding itself on a stubborn resistance to increased rates, is simply monstrous. The people of Wales have come forward nobly and shown their readiness to increase their rates, to submit to great burdens, in order to educate their children; but do you think they will be equally ready to submit to more burdens in order to spare the feelings of the person from being outraged by the sight of a Dissenting minister in his churchyard? (Applause.) I must say for a person to resist the imposition of rates for educational purposes, and in the same breath to impose them in order to save those fantastic scruples of the clergy is, to say the least, a little startling. (Hear, hear.) But there is another reason why such a provision could not be accepted. The Dissenters have now a common law right to interment in the parish churchyard, and upon what principle can they be called upon to surrender it? I will now refer to a few objections to my bill. I suppose you will all have seen the paper containing "twelve reasons for determined opposition to Mr. Osborne Morgan's Burials Bill." (Laughter.) I must confess that when I read them through they all shrank into one, and that was the reason given by the young lady in the song—

I do not like you, Doctor Fell,  
The reason why I cannot tell;  
But only this I know full well,  
I do not like you, Doctor Fell.

(Laughter.) It was said that my bill ought to have contained a clause throwing the cost of maintaining churchyards on the rates, but my original bill did contain such a clause, and it was condemned by the very party which now demands it. Then it is said the bill left the Dissenting minister free and the parson bound. No one would rejoice more than myself to see the clergy relieved from the necessity of reading the burial service in every case. But such an enactment—involving as it does a change in the rubric—goes beyond the scope of my bill. As to the argument that the churchyard would be the scene of Pagan rites and riotous proceedings, the true answer to it is that nothing of the sort has occurred in unconsecrated cemeteries. But these are reasons for amending, not rejecting, the bill, and are urged by persons who, being completely ignorant of Parliamentary practice, think that a bill must be passed exactly in the shape in which it is introduced. But what am I to say of the Bishop of Lincoln's attack on the bill?

The bishops and clergy (he says, in a letter lately addressed to the *Standard*) are not owners of the churchyards, but they are only trustees of them under God, who is their proprietor, and they cannot, without breach of trust, and without being guilty of a heinous offence in His sight, take away from God a single foot of a churchyard for the purpose of giving a share in it for public funeral services to persons who either rend asunder His Church by schism, which is condemned by Him in His Holy Word as a deadly sin, or who deny and impugn His Divine attributes, and the truths of His revelation, by false doctrine, heresy, or unbelief. How is it possible to answer such outrageous blasphemy as that? The bishop goes on to say:—"Such an act on the part of bishops and clergy would be a robbery of God; it would be an act of sacrilege, treachery, and cowardice." The bishop said that the Burials Bill will not prevent but hasten disestablishment, but if anything could hasten disestablishment it is such talk as this. Depend upon it, if ecclesiastical questions are to be discussed in that spirit, the Liberation Society will have a very easy task before it. Indeed, I think—and there are more and more who agree with me every day—that between the party whose narrow intolerance would deprive her of all right to be called a National Church and the party whose desire for comprehension would deprive her of all right to be called a Church at all, the Church of England is in a fair way of disestablishing herself. I enlarged last year upon this question. I told you then that it seemed to me that the Church of England was likely to fall through between two dangers. On the one hand, there were those who wanted to keep her orthodox, and on the other

hand there were those who, in order to justify her title to be called national, wished to beat out her doctrines so thin that they would really be no doctrines at all—(laughter)—and between the two the Church, I am afraid, will have a bad time of it. Very lately my excellent friend Dean Stanley, a very liberal and able man, with whose party I have more sympathy than with any other party in the Church, has taken up the cudgels for the Church of England, and addressed a letter to the *Nonconformist*, in which he pleads for the Church upon this ground—that if she were disestablished Robert Moffat would not be able to preach, or David Livingstone to find a grave, in Westminster Abbey. That, however, is a very odd reason for keeping up one of the richest hierarchies in the world. I would not call your attention to the matter at all, but for the fact that these controversialists always assume in their discussions on the subject that all Liberalism is on the side of the Church, and that what they call sectarian bigotry is only to be found in the ranks of Dissenters. Now, I have the honour and pleasure of knowing many Nonconformist ministers, and I do not know one who would stoop to use the language which the Bishop of Lincoln has used in that letter I have just read. (Applause.) Some time, however, must still elapse before disestablishment can come to the front and resolve itself into a practical question. But I cannot help thinking that, like the fruit that grows best upon the wintry side of the wall, questions like these are ripening, slowly it may be, but surely under seemingly untoward circumstances.

#### THE BURIALS QUESTION.

The following letter from the Chancellor of the Exchequer has been published:—

London, October 30, 1875.

My dear Sir,—I am very glad to see that the Conservative Association is taking up the question of the Burials Bill. It would not be fair to leave the Church to bear the brunt of the battle, which is a political rather than an ecclesiastical one.

I cannot place my name on your proposed committee (Society for the Rejection of the Burials Bill); but I think you are quite right in actively opposing the principles of Mr. Osborne Morgan's Bill. Whether anything can be done to meet the complaints of the Nonconformists I do not know; but I look on the introduction into the churchyard of services other than that of the Church as inadmissible.—I remain, faithfully yours,

STAFFORD H. NORTHCOKE.

To —, Esq.

The Rev. Dr. Simcox Lea, now a Worcestershire rector, but who for many years held the post of president of Eton College, an office which shows how fully he possessed the confidence and represented the views and wishes of the metropolitan clergy, writes to the *Times* to repudiate in his own name and in that of many of his friends any such views as are expressed by Canon Ridley on the burials question. Moreover, he pitilessly shows up the false logic, the suppressed facts, and the uncharitable tone of some of Mr. Ridley's assertions. He maintains that Mr. Ridley, by assuming that the parish burial ground is the property of the Church of England held in trust for her members only, and not for the whole body of the parishioners, has done more than avoid the real question in dispute, and shows how he attempts to start false issues, and to hide the poverty of his logic under the froth of his rhetoric. Dr. Lea also rebukes a clergyman who in a public address systematically attempts to throw dirt and obloquy upon his opponents by alluding to "Nonconformists and unbelievers" as a kind of Gentile multitude of the same religious value in the eyes of the true "Churchman."

In the same paper "An Old Churchman" protests against the undignified attitude assumed by the clergy, and protests against the idea of providing for separate strips of ground in our churchyards for Dissenters' burials, or for leave, forsooth, to Dissenters to purchase cemeteries for themselves, which, he thinks, is anything but calculated to meet the facts of the case. "Dissenters can buy any ground they please for any purpose under the sun, without reference to the Church's likes or dislikes, while the marked difference between a Churchman's and a Dissenter's grave by allocation of separate strips could not but cause perpetual heartburning and irritation." An "Old Churchman" adds:—

Let the Church retire from her injudicious opposition. She must know that every parishioner—Dissenter or Churchman, Mormon, or Anythingarian—has a statutable right to bury his dead, dying in his parish, in the churchyard of the parish he inhabits. This right cannot be contested. Its existence, no doubt, was never contemplated in that golden age when all the parishioners were Churchmen, and their dead were buried with our grand and touching service, and every mourner's heart felt the inspiration of the nob's words addressed to his highest hopes and best feelings. But since those fair times, Dissenters having multiplied in the land, and possessing, too, the inalienable right of burial, the question is, what has the Church to do with the matter? The clergy, indeed, have a sort of grievance. As things are now, they are compelled to read their own Church service over a Dissenter who, living, may have railed and sneered at the Church, her liturgies, and ceremonial. And in this grievance, as I think it would be accounted, were the positions of Churchmen and Dissenters reversed, the charity of the Church is unquestionably larger than the bigotry of its opponents. But how can the Church and its clergy be possibly affected by a Dissenter saying his say over his fellow Dissenter's grave? To me it matters nothing whether the licensed minister of a Dissenting chapel or

any other man officiates in a religious and decorous spirit and manner or not. But it must matter, I should think, a great deal to the mourner themselves whether their spokesman be devout and reverent or the reverse.

The Hon. W. Berkley, as a country Churchman, joins "An Old Churchman" in his protest against the universal adoption of the most hateful of all proposed solutions of the "Burial Question"—what we may call the "cemetery" solution.

That Dissenters, with whom we mix every day of our lives, to whom we stand in every possible relationship of friendship, kith, and kin, whom we must all acknowledge, if not as fellow-Christians, at least as fellow-men, should in death only be solemnly parted from us by a gravel path and a ceremony that becomes odious the moment it is made exclusive—this may be necessary or expedient in our large city populations, but God forbid it should ever intrude into our country churchyards!

"The fact is," adds the writer, "that dread of Dissent has become a sort of nightmare with Church people; it has clouded the brains of our very bishops. In their charges they speak with a kind of awe of approaching changes in Church and State as a sort of fatality, much as continental people speak of 'the Revolution.'"

The members of the Blackburn Burial Board, who are all Conservatives and Churchmen, have placed themselves in antagonism to the local clergy, and asked the Bishop of Manchester to sanction the reduction of the fees of the clergy to the extent of 80 per cent. His lordship said he would consider his reply, and send it when ready in writing. On Friday the bishop's answer was received, and in effect it amounted to a complete denial of the prayer of the memorial of the burial board.

The *Manchester Courier* says:—"From a circular which appears in another column it seems that the Chancellor of the Diocese of Manchester stated at a recent meeting of clergymen and laymen that, whilst it was evident that the law did not contemplate the use of any other service in the churchyards than that prescribed by the rubric, or the ministrations of any other person than the clergyman, yet he could not say that any liberties in this direction, taken with the consent of the incumbent, would involve a greater violation of the law than the practice of silent interment, which had frequently been allowed to Roman Catholic families who possessed vaults in parish churches. Subsequently, in answer to a question as to the legality of Dissenters using a hymn or prayer at the conclusion of the burial service, the Chancellor said that he was not aware of any penalty which would be incurred by an incumbent permitting such hymn or prayer after the conclusion of the service."

The *Scotsman* has a very sensible article on this subject well worthy of attention. We quote the following:—

The question at the root of the whole controversy is, whether English parish churchyards belong to the parishioners or only to such of them as are Churchmen. To Scotch people the question does not seem at all a difficult one, and yet there are customs and laws regarding the Church of England which, if more familiar to Scotchmen, would render the question ever more plain than it seems. In Scotland, the parish churchyard is open to persons of all religions or of none. Episcopalian are not refused interment in the burying-grounds annexed to Presbyterian parish churches, nor is any effort made to force those who live Episcopalian to be buried as if they had been Presbyterians. No substantial reason will suggest itself to Scotch minds why Presbyterians should not have the same rights in Episcopalian burying grounds as Episcopalian have in Presbyterian burying-grounds, or rather why parish burying-grounds, which are parish property in Scotland, should be ecclesiastical or sectarian property in England. But, even supposing it were admitted that parish churchyards have, or ought to have, an exclusively ecclesiastical character any more in England than in Scotland, the constitution and customs of the Church of England admit others than members of her own communion to an amount of control and rule in her affairs to which we never had any parallel in Scotland. Thus, churchwardens, vestrymen, "sidesmen," and so on, who have a very considerable share in the management of the Church's affairs, are eligible and are elected without, so far as the law or even custom is concerned, any regard to the question whether they are Churchmen or Dissenters. There seems something like absurdity in admitting Dissenters to the rule of Church affairs, as is done every day, and then denying to the same men the privilege of being buried in the parish churchyard unless with forms virtually declaratory of the falsehood that they were members of the Church, which they never were and never were asked to declare themselves even when conducting her affairs. It seems also strange to Scotch eyes that clergymen of the English Church should be tenacious of the power of reading the service of their Church over the dead belonging to other churches, thus giving to heretics when dead the acknowledgment and honours which they were denied, and did not seek, when living. The present system really amounts to continuing in the case of the dead the system of ecclesiastical "tests" which have been removed in the case of the living.

#### THE LIBERATION MOVEMENT.

##### DISESTABLISHMENT DEBATE AT RIPON.

Last Friday evening Mr. J. H. Gordon delivered an address in the Public Rooms, Ripon, on "Disestablishment," in reply to the extraordinary speech of the Bishop of Ripon at Wakefield. Mr. W. Davidson occupied the chair; and on the platform were the Revs. H. D. Nunn (vicar of Ripon), G. Grundy (New Connexion), H. W. Oxley (Church), A. Carter (Dissenter), J. D. (Congregational), and T. T. Berger (Church). The hall was crowded by an evidently hostile audience, who amused them-

selves by whistling, shouting, and yelling till the commencement of the meeting. A Mr. Walton, who took a great interest in the disestablishment and Sunday closing, made his appearance at the platform end of the hall, and was greeted by a perfect chorus of yells. As the hour approached, crackers came into play, and there arose a great confusion in consequence. The lecturer, the chairman, and the gentlemen who accompanied him were loudly cheered by their respective supporters on entering the room.

The CHAIRMAN, in a long speech, which was frequently interrupted, said he was not a member of the Church of England nor a dissenter from it, and he had taken the chair on that occasion because some gentlemen in that cathedral city of Ripon had some apprehensions on the point. He wished to know what the speaker had got to say on the disestablishment of the Church of England, and to hear his remarks on what the Bishop of Ripon had to say. He did not agree with what his lordship had said, but, nevertheless, among the 20,000 clergymen of the Church of England there was not a worthier man, either in his capacity as a prelate of the Church or in his higher capacity as a faithful minister of the Church of Christ, or as a courteous gentleman associating with other gentlemen. (Loud applause.) He wished them to understand there was a world and church beyond the Bishop of Ripon, and when he had seen St. Alban's and such churches he felt they were not halfway houses to Rome, but the last houses on the way. (Applause.) And when he was told that one-half of the clergy of the Church of England were tainted more or less with the love of doctrines and ceremonies which their forefathers had resisted unto death, he felt it was no longer the Protestant Church which their forefathers had bequeathed to them with their blood, and that the Church of England no longer represented the thoroughly Protestant nation. (Applause and hisses.) The speaker, amidst applause, hisses, cries of "Question," and other interruption, according to the views of the interruptors, proceeded to comment upon the utterances of the Bishop of Peterborough on ritualism. The interruption continuing for some time, and several crackers being let off in the interim,

The Rev. H. D. NUNN, vicar, rose, and after some difficulty succeeded in obtaining order, when he said it was the sincere wish of himself and his friends that this meeting should be perfectly quiet. (Hear, hear.) There was no use of coming there and making ridiculous noises when they had arguments with which to meet their opponents. (Loud applause.)

The CHAIRMAN then reviewed the career of the Scottish Free Church to the present time, stating that they did an ever-memorable act in disestablishing themselves, and in appealing to a willing nation they received sums of money yearly, greater than all the revenues of the State Church. (Applause and hisses.) The speaker not resuming his seat, the audience became excited, and crackers were brought into play, one of which exploded on the platform at Mr. Gordon's feet. The vicar again rose and implored silence, which being again obtained, the chairman resumed his speech. He had, however, got to the first sentence, "You fear disestablishment," when the uproar recommenced. Amidst continued interjections and interruptions the chairman concluded his remarks.

Mr. GORDON rose amid cheers, hisses, and hooting, and, after quietly surveying the audience, which, at the back portion of the hall, was swaying to and fro in an excited manner, sat down again. On his again rising, quiet had been restored, when he informed them he was not going to pit himself against such a meeting, and if they chose to stultify themselves by their conduct they could do so, and perhaps it would redound to the city of Ripon or its cathedral. The remark was greeted by cheers from the Dissenting minority, and the malcontents were for the time quieted. Mr. Gordon soon silenced some of the noisy spirits, and the lecture was heard with much more patience than the speech of the chairman. He began by criticising the bishop's statement that toleration was the law of the land. He considered the word toleration an insult to those to whom it was applied. Dissenters did not wish their opinions merely tolerated, but claimed equality as a right. If they did have toleration it was not with the will of the Church, for when she had the power there was little toleration, and in granting toleration to Dissenters she merely admitted that she was not so strong as she was. Now, however, the time had come when Dissenters were able to claim something more than mere toleration—they claimed the equality of all men before the law. (Loud applause.) Mr. Gordon protested against the bishop's statement that the Liberationists made assertions which were absolutely false. That he did not consider the language of controversialists. He took his lordship's definition of the aim of the Liberation Society, viz., to overthrow the Establishment only. It was a mistake to suppose they wished any harm to the Church of England as a Christian Church, but they believed it would be the brightest day the Church ever had when it would be disestablished. (Cheers and interruption.) He instanced the case of the Church of Ireland, which, he said, had not been destroyed. There they were able to elect their own bishops and deans without feeling the effects of the Prime Minister suffering from gout. (Laughter.) As soon as the Irish Church was disestablished, it at once proceeded to revise the Prayer-book, and it soon made short work of the Ritualism which was distracting the Church of England. (Cheers.) Mr.

Gordon then proceeded to discuss the question of the State pay to the clergy, and the particular form of the connection between the Church and the State. This part of the proceedings was enlivened with very loud marks of assent or dissent, as the case might be, with an occasional crack or two into the bargain. Challenged to name a church built from State funds, Mr. Gordon mentioned at once St. Saviour's of Leeds, whereupon up rose the vicar, and denied the statement *in toto*. Mr. Gordon offered to meet the vicar and argue the point, to which the vicar agreed, and Mr. Gordon, amid cheers, named Friday next for the encounter. Churchmen, he said, could not revise their own lessons without the consent of Parliament, nor could they do anything else without the same consent. The people of Halifax wanted a bishop, but they could not get one because the Prime Minister would not give them one; could they then say they were not a State Church? (Loud cheers.) The Church was the Church of the nation, not of Churchmen. It had received certain property to enable it to perform certain functions under certain conditions. It was in fact the nation acting as a Church, and not the nation dealing with a separate religious body. In dealing with Church property, the nation was dealing simply with its own, for the Church owned the property only as a servant owned his master's property, in order to make use of it to fulfil certain functions. The bishop said the Church could not be State paid, else the estimates would be shown in the House of Commons; but Mr. Gordon stated that the police expenditure was not on the estimates, but was paid from local rates like the clergy, a statement which the vicar denied, and was deferred till next Friday. Replying to an interrupter, who said that if the Church were disestablished the Dissenters would be wanting the endowments themselves in less than ten years, the lecturer reminded his hearers that they could get the endowments now by signing the Thirty-Nine Articles, a statement which created a great disturbance.

The Rev. T. T. BERGER replied to Mr. Gordon at considerable length, and plunged into the whole question of Church property. Then Mr. Gordon replied to Mr. Berger, and again Mr. Berger rose and was again followed by Mr. Gordon. The controversy was conducted with (judging from the meeting) variable success, for while one speaker was speaking his supporters were enthusiastic and his opponents correspondingly depressed. Next time the positions were reversed. Throughout a continual fire of interruption was kept up, but the Church party being either more numerous or more noisy, or both, cheered their man to the echo, and assailed Mr. Gordon with perpetual interruption.

At the close, the meeting stood adjourned till next Friday.

Subsequently, it was found that the hall was previously engaged for both the Thursday and Friday evenings, and it was arranged that a joint intimation should be issued stating this, and that future arrangements would be entered into.

**COLNE, NEAR BURNLEY.**—On Wednesday evening Mr. Gordon lectured in the large Cloth Hall, Colne. Mr. Bracewell presided, and there was a crowded and enthusiastic audience. The curate in charge, and several other persons, more spirituous than spiritual, opposed at considerable length, and Mr. Gordon tumbled them about to the perfect delight of his audience. Hearty votes of thanks, the Chairman doing his work well. So began 1876.

**ALMONDURY, NEAR HUDDERSFIELD.**—On Thursday evening, Mr. Gordon lectured in the Free Methodist School, Almondbury. Mr. Lee presiding, and warmly introducing the lecturer. There was a very respectable audience. Mr. Gordon's address was well received. No opposition. Mr. Andrew, of Leeds, also spoke, and it was felt that a very pleasant first meeting had been held.

**SALTBURN-BY-THE-SEA, NORTH YORKS.**—On Saturday evening Mr. Gordon lectured in the Ruby-street Hall, Saltburn, and notwithstanding it was Saturday night, and exceedingly cold and stormy, there was a capital attendance. Some few manifestations of opposition were speedily dealt with by Mr. Gordon, who reminded one young gentleman, who had evidently been dining, that there was a time to hiccup, and a time not to hiccup, and this gave a little zest to the proceedings. Hearty votes of thanks.

This week Mr. Gordon is in the Midland district, and after that goes to Essex and Cornwall. Amongst the coming events is a great debate in which he is to take part in the Free Trade Hall, Manchester, in February.

#### THE REV. J. BALDWIN BROWN ON ESTABLISHMENT AND ERASTIANISM.

On Sunday evening last the Rev. J. B. Brown, B.A., gave a lecture at Brixton Independent Church on "Establishment, the Blight of Truth," to a large congregation, treating the subject from a Christian, rather than from a political, point of view. His text was taken from *Corinthians iii. verse 17*—"Where the spirit of the Lord is, there is liberty." He commenced by inquiring whether there had been a spiritual movement in the hearts of men in all ages?—whether the truth of God was a sacred deposit which could be set forth in dogmas, or a living spirit which inspired men to proclaim the Gospel? The apostles heard and believed the Master's promise that He would be with them to the end of the world. That was just as much a truth now as then. All the triumphs of Christianity had been achieved by men who personally

believed that they were inspired by a living Spirit to speak the truth to the world. He would not depreciate the humanising, civilising, and refining effects of Christianity, but if that merely were its mission he should care very little to argue the question of disestablishment. But this seemed to be the Erastian theory, which he did not regard as in harmony with the Gospel. The supporters of Church Establishments asked how far they were proposed to carry the principle of freedom, and whether such institutions were not to some extent a safeguard against fanaticism? That difficulty was boldly faced and solved in the Jewish Church. The prophets were not "licensed," and were rarely taken from the priesthood; their only authority being the inward conviction and God Himself. This was the Divine order of the Jewish Church. The true prophets were believed; and out of the apparent confusion, as Erastians might call it, order arose. The truth had perfect freedom, a free course, and was glorified. In the present day there were wholesome checks upon religious fanaticism; which having indicated, Mr. Brown proceeded to contend that free religion must run harmoniously with a free State, and that freedom was the best cure for the dark sacerdotalism which was brooding over this land. Some men of culture, who sneered at religious fanaticism of the sects, advocated a grave and moderate religion, but if that view had always prevailed England would not be what she is now. Culture was good as far as it went, but gentlemen say Erastians wished to put the coarse hand of political power upon religion which would destroy all its finer features. The Church was crippled by being fashioned to one pattern. How were they to treat the multitudinous forms of truth that existed in this country? Many of the obscure sects which they were apt to undervalue were doing a great work for good among the lower orders of society. The work of the Spirit and the unity of the Church were far greater than they could comprehend. Any attempt to comprehend such a force in the Erastian sense would be a fatal course. Life was, or ought to be, the constant purifying of the body and soul by the guidance of the Spirit. The kind of unity which Erastian Churchmen aimed at was as hopeless as it was useless, paralysing and corrupting in its influences. The tendency of establishment was to make all churches arrogant and self-sufficient. Let them beware, if they were in favour of establishment, lest they should be fostering sacerdotalism which was the enemy of freedom. Entire freedom in Church work and organisation was the Divine order of things, and the life of a Church could only be developed by freedom; all attempts, therefore, to control the Church should be condemned and resisted by all Christians. In concluding this lecture, of which the above is a very imperfect outline, Mr. Brown announced that next Sunday evening he should reply to the Erastian charges of spoliation and cruelty against the promoters of disestablishment.

Fifteen prelates have become vice-presidents of the Society for the Increase of the Home Episcopate.

**A CLERICAL CARD.**—The following appeared as an advertisement in the *Farringdon Advertiser* of the 8th inst.:—"The Rev. H. B. Swabey begs to inform the agents of the Liberation Society that the anti-State Church tracts, left at his house this evening, have been committed, unread, to the flames, which will invariably be the case should the insult be repeated.—Faringdon, 5th January, 1876."

**PROPOSED CORNISH BISHOPRIC.**—At a meeting of Cornish clergy, held at Truro on Saturday, it was announced that the Home Secretary had promised to bring in a bill next session for the purpose of erecting Cornwall into a separate bishopric, on condition that 30,000*l.* be at once raised to ensure a stipend of 1,000*l.* a year in addition to 1,200*l.* a year promised by a layman and the 800*l.* a year which the Bishop of Exeter has promised to allow.

**PUBLIC-HOUSES v. CHAPELS.**—In a letter to a local paper, the Rev. Josiah Viney, of Highgate, says:—"In your last number you report a statement made—apparently on good authority—at a meeting held to protest against the erection of another public-house in Highgate (which protest I was the second to sign), that in the lease granting the large plot of land on which it was to be built is inserted a clause that no chapel shall be erected. Now, practically, this prohibition does not affect me or those with whom I have the pleasure to co-operate, since, if required, ample facilities for chapel-building exist in the neighbourhood, but against the animus prompting it I venture earnestly to raise my voice. If professedly religious men can prefer a public-house to a chapel, I envy not their profession, but would remind them that it is this spirit of opposition to free churches (so common in agricultural districts, and obviously not confined to them) which tends to widen the breach between Churchmen and Dissenters, and, though utterly powerless to check the growth of public opinion, embitters a controversy the issue of which it requires no prophet to foresee."

**THE ULTRAMONTANE CONFLICT IN GERMANY.**—A special telegram to the *Pall Mall Gazette* from Berlin states that semi-official prints having in their new year's articles expressed an opinion that the opposition of the Ultramontanes is clearly becoming tired out, and that peace with the Church may therefore be anticipated before long, the *Germany* declares such a conjecture entirely unfounded. Submission to the State, in the sense demanded of

the Church, being contrary to its most fundamental principles, the Church will never be able to accord it. It is stated that Cardinal Ledochowski will not be either interned or expelled from the country at the expiration of his term of imprisonment. The Government has determined to liberate him unconditionally. He will, however, be closely watched, and if he should in any way infringe the new Falk laws by exercising episcopal functions or otherwise he will be brought to justice at once. The *Westminster Gazette* states that the Duke of Norfolk, as president of the Catholic Union of Great Britain, has issued a circular inviting the Catholics of England to come to the support of the persecuted clergy of Germany. Among the subscriptions already received are 100*l.* from the Duke of Norfolk, 30*l.* from Cardinal Manning, 25*l.* from the Marquis of Ripon, 10*l.* from the Earl of Denbigh, and 10*l.* from Lord Petre.

**THE MAYOR OF PLYMOUTH AND THE NONCONFORMISTS.**—The refusal of the use of the Plymouth Guildhall for addresses in advocacy of the programme of the Liberation Society is not to be submitted to without resistance. A special meeting of the town council will be held to-morrow (Wednesday), when the following motion will be submitted:—"It having been determined to grant the use of the Guildhall for political and other public meetings, and an application having been made by certain ratepayers of the borough for the use of the hall on the 25th day of January instant for the delivery of addresses by the Rev. R. W. Dale, M.A., of Birmingham, and the Rev. J. G. Rogers, B.A., of London, as representatives of the Liberation Society, this council considers that, without expressing any opinion as to the object of such addresses, there is no public ground upon which the refusal of such application can be justified. This council, however, fully recognises the personal objection entertained by the mayor, and, by granting the use of the hall, would relieve him from the necessity of having to consider the application in any renewed form." The meeting has been convened in response to a requisition to the mayor, signed by the legal number of aldermen and councillors (five), and its decision will be opportune, as indicating to the members for Plymouth the subjects upon which they may or may not speak when addressing their constituents in the Guildhall on Friday evening.—*Western Morning News*.

**MR. GLADSTONE ON RITUALISM.**—Under the title, "The Church of England and Ritualism" (Strahan and Co.), Mr. Gladstone has reprinted from the *Contemporary Review* two articles on this subject, to which he prefixes "an observation on a single point, that of attaching doctrinal significance to external usages." I have nowhere (he says) questioned that there are outward usages, which may and must be of doctrinal significance. My proposition is simply this, that where external usages have become subjects of contention, and that contention is carried to issue in courts of law, the field should not be unnecessarily widened; and the usage should not be interpreted for judicial purposes with reference to this or that particular dogma, so long, and of course only so long, as it naturally and unconstrained bears some sense not entailing such a consequence. Within the last few weeks has been taken from amongst us the venerated Dean Hook, the greatest parish priest of his age. I believe he had taken his part, in a decided and public manner, against the prohibition of the eastward position of the consecrator in the celebration of the Lord's Supper. I am glad to have an opportunity of showing, as I think conclusively, how little it was in his mind hereby to exclude the laity from their participation in the solemn act, by citing a passage from a private letter which he addressed to a young clergyman in 1842, when questions of outward usage were debated among us with what all now see to have been a needless heat and violence:—

I am afraid that many in their zeal for the Church forget Christ, and in maintaining the rights of the clergy forget the rights of the laity; who are, as well as the clergy, priests unto the Most High God, and who indeed have a large as portion of the sacrifice of prayer and praise assigned to them in the Prayer-book as the clergy.

I seek to show, by this extract, how innocent must have been, in the mind of this admirable man, the usage of the eastward position, and how unwise and unjust it would have been, in his case among others, to attach to it the "doctrinal significance" of an intention to exclude the laity from their share in the Eucharistic offering. I believe it may be stated with confidence that there have been times when the northward position has been recommended, with authority and learning, as being more adapted than the eastward one to give full effect to the teaching of the Sacrifice in the Lord's Supper.

The *Academy* states that some friends and pupils of the late Dr. Ewald, author of the "History of the People of Israel," have combined to erect a monument on his grave at Göttingen. An English committee has been formed to collect subscriptions among the numerous friends and admirers of the great Hebrew scholar and theologian in England.

**DR. DE JONOH'S LIGHT BROWN COD LIVER OIL.**—Its surprising efficacy is thus explained by Dr. Whitmore, Medical Officer of Health for St. Marylebone: "If I were asked for an explanation of the marked success which for so many years has attended the administration of Dr. de Jonoh's Light-Brown Cod Liver Oil, I should say that it is owing to its extraordinary medicinal, dietetic, and regimens properties, and which are found to exist in no other medicine that I am acquainted with, in such uniform combination." Sold only in capsules Imperial Half-pints, 2s. 6d.; Pints, 4s. 9d.; Quarts, 9s. by all chemists. Sole Consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVR.]

## Religious and Denominational News.

## THE RETIREMENT OF THE REV. J. G. MIAILL.

(From the *Bradford Observer*.)

On Friday evening Jan. the 4th, the annual tea-meeting of the church and congregation worshipping at Salem Chapel, Bradford, was held in the schoolroom under the chapel. The meeting was one of more than usual interest and importance to those connected with the chapel, in consequence of the retirement of the pastor, the Rev. J. G. Miall, to which reference was to be made, and also because the meeting was to be the occasion of the formal withdrawal of four of the deacons, Mr. M'Kean, Mr. Parker, Mr. Stephenson, and Mr. Ward, who had removed from Bradford and become connected with other churches. There was consequently a very large attendance. After tea Mr. Robert Yates presided, and among those present were the Rev. J. G. Miall, the Rev. J. Browne, Mr. T. Stephenson, Mr. A. Ward, Mr. John Hill, Mr. Robert Milligan, Mr. M. Watson, and others. After the proceedings had been opened by singing and prayer, the CHAIRMAN addressed the meeting, and Mr. T. STEPHENSON made a statement as to the state of the fund which had been raised for the retirement of Mr. Miall. The net sum raised amounted to 3169. 0s. 3d., and this had been subscribed, with one or two exceptions, by members of the congregation at Salem, and those who were formerly members. There were about 200 subscribers, and the contributions varied in amount from 5s. to 100L Mr. JOHN HILL said that the fund which had been subscribed was due solely to the hearty feeling of those who had received so much benefit from Mr. Miall's ministry.

Mr. MIAILL, on being called upon to address the meeting, said it was no easy matter for him to speak to them under such circumstances, and he had therefore written a few remarks which he would read to them. The following are the principal passages:—Often as we have met before at the commencement of a new year, we assemble to-night under circumstances which differ from all the rest. There was a first gathering in this room. I was not then present, but I can recall the earliest meeting in the following year. At that time we witnessed the beginning of many things with which we have since become familiar. How different from the present assembly were the persons then gathered! If I recall the names of Salt, Haigh, Brown, Dewhurst, M'Kean, Hammond, Crabtree, Tordoff, Farrar, Calvert, Phillips, and others, how few of them are represented in the assembly of to-night. Then the town was but beginning to rise into importance. Then there were but two Established churches in it—the parish church and Christ Church. The chapels of our denominations were not more numerous. Horton-lane and Salem Chapels were the only ones; the College Chapel was beginning to rise, but was not yet opened. The ministers of the town were at that time Mr. Heap, the vicar; Mr. Morgan, the occupant of Christ Church; Mr. Taylor was yet living, though Mr. Glyde was the pastor of Horton-lane; Dr. Steadman had just died; his son, Mr. Steadman, represented one Baptist Chapel, and Mr. Dowson the other; Mr. Scott, the president of Airedale College, was at that time, though a communicant of Horton-lane, a member also of this congregation. The first history of this chapel, after its erection and opening, was full of incident; though it is not necessary that we should recall the painful circumstances. What changes have passed since that period—changes of which most of those now present are entirely unconscious. I do not now attempt to repeat the narrative of early years, though that narrative is in truth imperishable. It, with all which has subsequently succeeded, will be one day reproduced. Then, I was young; now, I am old. Then, hope looked forward to the future; now, memory dwells upon the past. Thirty-nine years! What changes? what vicissitudes! what removals! what deaths! How few remain of those to whom I first ministered! Where are they all—the old familiar faces? Can I think of this, and connect it with the time when the whole history will be reproduced before angels and before men, and not pray, "The Lord have mercy upon our souls in that day." . . . You are taking leave to-night of many of those who have laboured among you as deacons of this community. One of them was in the church before me. The others I have known as having been in their day the youth of this congregation. I will not attempt to say how much you are indebted to all of them for their service. This church will not soon forget their names or their labours. Discord has not embittered, coldness has not chilled them. They carry with them our highest regard and most affectionate wishes. May God make them abundantly useful in the new sphere to which He has called them. To the deacons who will remain I feel myself also deeply indebted. All of them have conducted themselves, in a very trying crisis, with great judgment and large generosity. In the difficult path which is yet before them they will have need of the utmost wisdom. May God give to them, and those who shall be associated with them, much of His Holy Spirit, and may nothing occur which shall lead to disunion, and which shall be afterwards matter of regret. What shall I say in acknowledgment of the generous provision of which you have this evening heard? Deep as are the emotions of which my

heart is full, I feel that the return I can render is poor—very poor. Yet with my whole heart I thank you. Your abundant kindness towards myself and family will live in grateful, and, so long as I can command it, in enduring remembrance. May you be rewarded in spiritual blessings for the consideration you have manifested. You have shown your estimate of spiritual things by an adequate contribution of carnal things. The Lord recompense your work, and a full reward be given you of the Lord God of Israel, under whose wings you trust. Need I say that it will be my delight if in any way I can promote the interests of those who have dealt so liberally towards me? Among those who deserve my warmest thanks are the young people of this congregation. Much of the movement to come is resting upon them—upon their forbearance, their energy, their Christian zeal. They will project themselves, more than others can do, into the far future. May they look back upon the part they have taken with thankfulness and with gratitude for having been enabled to act well! God be with them all. One word more, and I have said all I can now say. You have before you the choice of a future pastor. I do not utter an opinion upon the individual who will be most suitable for you, but I earnestly pray Divine guidance may direct you in so important a measure. The most serious importance belongs to your selection. I venture upon no sentiment which shall represent this congregation. But allow me to remind you that you have to do with the judgment of others as well as your own. And it is impossible to hear, as one sometimes does, without desiring it, the views of those who stand as spectators, without feeling that a most solemn responsibility is resting on you. Be not hasty in your conclusions. Remember that you have to consider, not the interests of the people alone, but of the whole town, and, in some respects, the advantage of the denomination to which you belong. Remember that this congregation has some influence—important influence—over the community of which it forms a part, and that failure would be detrimental far beyond yourselves. God give you wisdom, large-heartedness, forbearance, mutual concession, and forbid all narrow views and hasty conclusions. And may you be able to select one who shall not only lead you in the ways of truth and holiness, but whose praise shall be in all the churches! My earnest desire will be that you may possess the full exposition of the Gospel of Christ, and that the teachings of that Gospel may direct you in duty, comfort you in trouble, sustain you in every walk of life you have to tread, and be your joy and crown when earthly things shall fade away and when time shall give place to eternity.

Mr. ROBERT MILLIGAN then spoke, and referred in affectionate terms to the pure and tender tie which had so long existed between the pastor and the congregation at Salem, and which was now about to be severed. At the same time, though Mr. Miall's official connection with the church ceased, the love and kindness which was felt by him and the congregation would last till the end of life. Mr. Miall's work had been before them, and his life had been before the public for nearly forty years, and as a scholar, an able preacher, and a Christian gentleman, Mr. Miall had occupied an important position in the country. It had been a great privilege to sit under his ministry. Mr. Milligan then referred to the fact that four of their deacons had received their dismissal to other churches, and after expressing his deep sense of the value of the labours of those gentlemen and his own affection and esteem for them, he said that he had not at the same time any fear for the future of the church. There was a large number of young men in the church and congregation who were ready and willing to take the places of those who were leaving. Mr. JOHN HILL next made a financial statement as to the year's work, and afterwards addressed were delivered by other gentlemen. During the evening the choir of the chapel gave a pleasing selection of vocal music.

The Rev. Frederic Wilkins Aveling, M.A., B.Sc. (Lond.), has accepted a unanimous invitation to the co-pastorate with Rev. E. T. Prust, of the Commercial-street Church, Northampton, vacated by the Rev. H. Stent.

The *Record* states that the Rev. R. B. Girdlestone, who has been superintendent of the critical and linguistic department of the British and Foreign Bible Society since 1866, proposes to resign his appointment in the course of the present year, as his health has been impaired by the sedentary life and the close application which his office involves.

NEW BARNET.—The Rev. J. Dunlop has received a beautiful address and a handsome purse of sovereigns on the occasion of his leaving Barnet; his ministerial brethren also have presented him with a number of valuable books, and a letter of commendation written in golden characters.

A MUNIFICENT GIFT.—At Ivybridge, on Wednesday, Messrs. Allen and Son, who own the paper-mills in the village, which is known as the "Garden of Devonshire," formally handed over to the Wesleyan denomination, represented on the occasion by the Rev. Morley Punshon, ex-president of the Conference, a chapel which has cost them between 7,000L and 8,000L, and is complete in every respect.

REDDITCH, WORCESTERSHIRE.—The minister and people of the Congregational Church in this place resolved to raise, during last year, an extra sum of 100L, which was required to entirely free the church from debt, and to make some improvements about the minister's platform, &c. It is pleasing to report that, by a "Christmas Tree" and money-

subscriptions, the entire sum has been raised, and a few pounds over.

ANERLEY NEW CONGREGATIONAL CHURCH will be opened to-morrow week. The Rev. Dr. Raleigh will preach in the morning, and in the evening there will be a public meeting, over which Henry Wright, Esq., J.P., will preside, and addresses delivered by Dr. Moffat, Dr. Aveling, Dr. Kennedy, Dr. Halley, the Rev. A. Hannay, and the pastor, the Rev. Joseph Halsey. Other particulars on the subject will be found elsewhere.

NORTHAMPTON.—On the 1st of January last, the Rev. R. S. Holmes, who has been for nearly two years the minister of the Congregational Church, Victoria-road, Northampton, was presented with a handsome gold watch as a new year's gift, subscribed for by the members of the church and congregation, "as an expression, though a very inadequate one, of their esteem, affection, and high appreciation of his unremitting labours among them."

TUNBRIDGE WELLS.—At the annual social meeting of the Congregational Church, Mount Pleasant, Tunbridge Wells, held on the evening of Jan. 5th, the Rev. J. Radford Thomson, M.A., in the chair, Mrs. Thomson was presented with a portrait of her husband, the pastor, accompanied by an address from the ladies of the congregation; and Mr. Thomson was presented with a handsome album by the teachers of the Sunday-school. These expressions of affectionate attachment were gratefully acknowledged.

LIGHTCLIFFE.—Mr. J. W. Willans, who for eight years has been managing partner of the firm of Messrs. Firth, Willans, and Co., has left to take a leading position on the staff of the *Leeds Mercury*, of which journal his father-in-law, Mr. E. Baines, is the principal proprietor. At a large meeting held in the Congregational schoolroom, Lightcliffe, the Mayor of Halifax presiding, he was presented on behalf of the church and congregation with a handsome edition of the "English Encyclopaedia," Mrs. Willans at the same time receiving a carriage clock. The workpeople at Clifton Mills, with others in the neighbourhood, also presented a silver tea and coffee service with silver kettle and salver.

WESLEYAN EXTENSION.—From a pamphlet which has been recently published by the Wesleyan Chapel Committee "in pursuance of a minute of Conference of 1873," it appears that the total provision made in Wesleyan Methodist chapels in Great Britain is for about one in fifteen of the population. Additional inquiries now show that there are about 400 Parliamentary towns and boroughs, having each a population of 15,000 and upwards, and containing together a gross population of more than 3,500,000, in which there is only an average accommodation for one in every sixty of the inhabitants; and that of this number there is more than one-fourth, or upwards of 100 towns, in which the Wesleyan Methodists have no preaching-place whatever.

CLOSING OF MAZE POND CHAPEL.—It will be seen that a public meeting in reference to the closing of this ancient place of worship is to be held on Wednesday evening next, the Rev. Dr. Angus in the chair. We understand that the church meeting in that place have secured a freehold site in the Old Kent-road at a cost of over 2,000L, on which it is intended to erect a new chapel with school and class-room accommodation. This removal, which has been under consideration for many years, is necessitated by the changes in the neighbourhood. There was no alternative between such a removal or the gradual decay which has settled down upon so many churches at one time of great influence. The Governors of Guy's Hospital are the purchasers of the present property.

WARMINSTER, WILTS.—The Rev. H. G. Hastings, of St. John's College, Cambridge, has recently been recognised as the pastor of the Congregational Church, Common Close, in this town, in succession to the Rev. C. E. B. Reed, M.A., who has become one of the secretaries of the Bible Society. At the service held in the chapel, at which many neighbouring ministers were present, the Rev. Thomas Mann, secretary of the county association, in the absence of Mr. Charles Jupe, presided. Addresses were delivered by Mr. Stent, the Rev. H. G. Hastings, the Rev. F. Hastings, of Weston-super-Mare, and the Rev. C. E. B. Reed. The latter after welcoming Mr. Hastings to his former sphere, reviewed the various duties of church members in relation to their pastor, to their attendance upon the services, and to the duty of all to take some part to let religion have the first place. On the Sunday following the services were continued, and sermons were preached by the Rev. W. Clarkson, M.A., of Salisbury.

THE REV. D. THOMAS, OF PONTYPOOL COLLEGE.—It is proposed to raise a testimonial to this veteran Nonconformist, and the Rev. Dr. Todd has undertaken the duties of hon. secretary of the fund. Mr. Tritton is the treasurer, and amongst the cordial supporters of the scheme are Sir R. Lush, Dr. Angus, Dr. Landels and Mr. Spurgeon. In referring to the proposal, the *Freeman* says:—"Dr. Thomas, by a ministry of nearly half a century, and by forty years of service as President of Pontypool College, has made all Baptists his debtor. The noble and pre-eminently Christian life he has lived; the disinterested manner in which he has done the best possible work at a salary we should be ashamed to make known; the wisdom and brotherliness with which he has counselled the young and the many brethren who have sought advice from him; the generous response he has given to appeals for assistance; the rare ability and the

equally rare success with which he has served the denomination since 1828, the year he left Stepney College; and his ever ready and very efficient advocacy of the cause of popular education, religious equality, temperance, and whatever else could lessen evil and increase good in the world, warrant Dr. Todd and his friends in asking that at least 2,000l. be contributed as an acknowledgment of his zealous and unselfish labours as a Christian, a minister, and a tutor."

### Correspondence.

#### THE HIGH CHURCH PARTY AND THE LIBERATION MOVEMENT.

To the Editor of the Nonconformist.

SIR.—There are few persons for whom I have a greater admiration than I have for the Dean of Westminster, and anything he says is entitled to the greatest respect. At the same time, I cannot think he has taken a large and comprehensive view of the great question of disestablishment in the letter which he has recently published in your columns.

I may, perhaps, if you will allow me, address a series of letters to you upon the subject; and I am the more in hope that you will allow them to appear because my general conclusion is wholly in favour of disestablishment. And whilst the *Nonconformist*, which favours disestablishment, readily enough admits letters advocating views opposite to its own, I am almost sure no Church periodical would tolerate for a moment any advocacy of disestablishment in its columns.

I wish upon this occasion to address myself only to the consideration of a single point raised by the Dean of Westminster's letter—the remarkable, and possibly portentous, union between the extremes of the High Church party and the Liberationists in order to effect a common object.

I would say at the outset that so far as any High-Churchman, or any number of High-Churchmen, have become advocates of disestablishment simply because they are smarting under the adverse decisions of courts to which they themselves appealed, or because they cannot have everything their own way in the Establishment, I am unable to sympathise with them. I could not say that I thought the severe language in which the dean speaks of them undeserved.

But, whilst cheerfully allowing all this, it appears to me that the weak point in Dr. Stanley's argument is that he ignores the existence of a body of men who have grown up in the bosom of the Establishment that have become convinced by history, by experience, by reason, by reflect on, and by their interpretation of the Christian Scriptures that an Established Church in such a mixed and composite nation as England now is, religiously speaking, is altogether indefensible in principle. Further than this, they have come to see that if morality be taken in the high sense of a paramount and chivalrous devotion to truth above all things, then not only does a State Church not promote that kind of morality, but is, perhaps, its most deadly foe.

I need scarcely say that I have no authority to speak for anyone except myself, but I am glad and thankful to be able to assert that I know, as a matter of fact, I am not alone among the clergy and members of the Church of England in holding these opinions. I know also that such opinions are spreading, and with much greater rapidity than might, perhaps, be imagined.

All the members of the clerical order are not blind to the signs of the times, neither are they wholly ignorant of the principles of the New Testament, nor of the history of the Primitive Church in its best and purest days. And they are perfectly well aware that whatever else may be found in the New Testament and Early Church history, no arguments in favour of a State Church, much less in favour of what is called Erastianism, can be discovered there.

But if I have read Dean Stanley's letter correctly, he does not attempt to argue on behalf of our English Establishment because a State Church is founded upon the eternal and immutable principles of right, but merely pleads for its maintenance in England for the sake of certain supposed advantages which are incidentally connected with it. This very method of arguing on the part of the learned and accomplished dean is exceedingly noteworthy. It is, in fact, almost what might be called a landmark in the history of Establishments. It shows the enormous advance which the question has made within the last *very few years*. And we may be sure that when it is conceded that the principle of State Churches—that is, as Dr. Stanley very fairly puts it, the principle of a Church of the Lord Jesus Christ having her doctrine and discipline settled in the last resort by a body of men, not one of whom is necessarily a Christian of any denomination whatever, and all her chief ministers appointed by a gentleman, who may be a Jew or a Mahometan if he pleases, the end of such a state of things cannot be very far off. It cannot be finally averted, though it may be delayed for a few years, by those supposed contingent advantages which the Dean of Westminster considers of such paramount importance. Once let the God-fearing, Christ-loving portion of the English people, whether Conforming or Nonconforming, awake to the facts that, according to that Erastian system, of which Dr. Stanley

is so enamoured, any Englishman who has publicly avowed his disbelief in Christianity, or even in the existence of a God, has just as much say in the regulation of the doctrine and discipline of that portion of the Church of Christ called the Established Church of England, as any of its holiest and devoutest members, and I am sure they will demand that such a scandal, and such an abomination in the sight of high heaven, shall cease to exist. They will demand with consentient voice that we shall have in England what they have in Italy, what they have in the United States of America—a free Church in a free State. As a High-Churchman, I call upon my Nonconforming Christian brethren to help me to free my beloved Church of England from the intolerable God and Christ dis honouring yoke under which she at present groans.

And even those contingent advantages of which the Dean of Westminster speaks can be easily shown to be non-existent, or rather their contrary disadvantages to be aggravated, if not produced, by our present Erastian system.

For my own part, I think if there is one thing for which Dean Stanley is to be envied more than another, it is his being able to ask any minister of Christianity to preach in his Abbey pulpit. But would he dare to do so, if he were not exempt from the jurisdiction of State-made prelates? Certainly not. Why may not I invite a Wesleyan or Congregationalist minister—as I should dearly love to do—to preach to my people, of righteousness, temperance, and judgment to come, in their own parish church? For no other reason than that State-made laws forbid it, and that State-made prelates enforce those laws.

Take the case of Dr. Jackson. He was made Bishop of London, not by the free election of the Christian inhabitants of London, as I think a Christian bishop ought to be made, but in the way in which Dr. Stanley thinks they ought to continue to be made—that is to say, he was appointed by Mr. Disraeli. Yet is Dr. Jackson so far from being in favour of clergymen of the Established Church inviting Nonconformist ministers to preach in their pulpits, that he will not even allow those clergy over whom the State has made him overseer to preach in a Nonconforming pulpit.

A system must be judged by its general results, not by men of exceptional charity and liberality, like the honoured Dean of Westminster.

And now let us take the other aspect of the case. Let us suppose Dr. Jackson had been called to preside over the spiritual interests of the Christians of London in the only way in which, in my opinion, a Christian bishop can be legitimately appointed, according to the will of Christ, that is, by the free choice of all the Christians of London, by which I mean all the accredited members of every Christian Church in London, whether Conforming or Nonconforming, whether Episcopalian, or Methodist, or Baptist, or Independents; and would he have taken the action he did, or would he have written to Mr. Minton as he did write? Certainly not. So far from that, he would welcome Mr. Spurgeon—aye, or Mr. Moody—to preach in the pulpit of the Cathedral Church of Saint Paul. His only thought would be, how can I best promote the salvation of souls? How can I most effectually provide that the inhabitants of London may be warned to flee from the wrath to come?

But Bishop Jackson would be the first to tell you that he could not do these things because the law forbids it. In other words, it is the system of a State Church, or of Erastianism which forbids it. Or, to put it in still more simple language, the spirit of God gives men spiritual gifts, and makes them wise to win souls; the law of man creates a State Church, and forbids the exercise of those gifts in the Establishment so created.

I am, Sir, yours faithfully,

A HIGH CHURCH RECTOR.

#### ANOTHER PROPOSED SOLUTION OF THE BURIAL DIFFICULTY.

To the Editor of the Nonconformist.

SIR.—May I suggest through your columns one method by which the difficulties connected with this subject may be overcome? A short bill should be passed through Parliament enacting that, on the avoidance of all benefices by their present holders having churches with churchyards attached thereto, all churchyards in use at the time of such avoidance shall become public cemeteries, and be subjected to the laws and regulations now in force with regard to these latter places of interment. By such legislation the churches would remain, as now, in the exclusive possession of the Church of England; but a gradual and, as it seems to me, effective remedy would be applied to an evil that promises to become more and more bitterly intensified every day that it is allowed to remain in its present state.

I am, Sir, yours &c.,

X.

#### OPENING OF MUSEUMS, &c., ON SUNDAY.

To the Editor of the Nonconformist.

SIR.—I certainly have no intention of calling Dr. Kennedy and "the Nonconformists of the Tower Hamlets" bad names for having determined "to support no candidate who should support the opening of museums and such places on Sunday," but I should like to be enlightened on one or two points.

Dr. Kennedy is, if I mistake not, a staunch supporter of the principles of the Liberation Society. How does he reconcile his advocacy of those principles with the advocacy of State interference in the matter of museums and such places on Sunday?

How does he reconcile his yearnings for religious liberty and equality, with his desire to repress the actions of those who take a different view of their religious duties from his own?

If he is "not ashamed of" the position he has taken, is he prepared to go further, and take up the logical consequence of that position, i.e., is he prepared to support any candidate who would endeavour to punish those that absent themselves from public worship?

As Dr. Kennedy has made himself the mouthpiece of "the Nonconformists of the Tower Hamlets," perhaps he would not mind justifying on their behalf what seems to me "a very ill-liberal procedure."

I am, Sir, yours truly,  
RICHARD BARTRAM.

Canterbury, Jan. 8, 1876.

#### THE LATE MR. JAMES HINTON.

To the Editor of the Nonconformist.

SIR.—Will you allow me the favour of making one correction in your kindly sketch of my brother-in-law, Mr. James Hinton, which appears in your issue of this week? You say that he "inherited" his father's "great strength of character and will," and, "in addition, that of great originality of thought." James Hinton was always the first to recognise his father's "great originality of thought," and those who knew the Rev. John Howard Hinton as a preacher, a scholar, and a friend, might be a little pained to see this high characteristic denied to one in whom it was so eminent. It is long since the English pulpit has known a minister more distinguished by "great originality of thought" than the late revered pastor of Devonshire-square Chapel.

I shall be thankful if you will let me add that the intimate friends of Mr. James Hinton admired in him, even more than his great medical attainments and his philosophical acumen, the intense cultivation of the Spirit of Christ, and the burning love for men by which he was animated.

I am, Sir, yours truly,  
ELVERY DOTHIE.

South Norwood, Jan. 7, 1876.

#### JOSEPH SOUL TESTIMONIAL.

To the Editor of the Nonconformist.

SIR.—As the honorary secretary of the above testimonial, will you kindly allow me to correct an erroneous impression respecting the fund, which, with the best possible intention, has appeared in *Punch*, and other influential journals? *Punch*, January 21, said:—

#### A GOOD SOUL.

A handsome Christmas-box, in the shape of 1,200l. raised by friendly subscription, has been presented to Mr. Joseph Soul. Mr. Soul, who is not well, and has a wife and daughter to maintain, "is well known as having acted as the secretary of more than one charitable institution in the metropolis." Chiefly by the exertions of Mr. Soul, the sum of 20,000l. had, it was mentioned by the gentleman who handed him the merited testimonial, "been procured on behalf of one particular charity." He might also be said to be the founder of the Alexandra Orphanage for Infants and the Convalescent Home at Margate. This Soul appears to have been the life as well as soul of many charitable institutions. He has well earned his Christmas-box of 1,200l.; but that, though a handsome one, is, it may be remembered, with three souls to support, money enough to go some way only towards keeping body and soul together.

The circular sent out solicited donations towards 1,000l. to be invested for the benefit of Mrs. Soul and her daughter.

The public replied to the appeal by forwarding 1,337l. 11s. 6d., and this sum, less the necessary expenses, was invested in the joint names of Samuel Morley, Esq., M.P., Mr. J. S. Soul, and myself.

When after thirty-six years' service Mr. Soul was compelled through failing health to resign the secretaryship of the Orphan Working School, the committee of that institution generously awarded to him a pension equal in amount to the salary he was receiving.

I have the honour to remain, Sir,  
Your obedient servant,  
GEO. SAM'L. MEASOM,

Honorary Secretary.

January 10, 1876.

#### ALL THE DIFFER.

To the Editor of the Nonconformist.

SIR.—Your correspondent, Mr. (I beg his pardon if it should be the Rev.) Henry S. Payne, would know, I should have thought, that I could only mean Nonconforming Christians in the expression, "Good men that, in spite of their goodness, have left the Church," and other such expressions of the article he does me the honour and the favour to quote, though I would rather he had put dots where parts are omitted. Moreover, if it is an insult to my Nonconforming brethren to call them "good men that have left the Church," I really did and do insult them, though I would on no account insult, in that or any other way, your correspondent, the Rev. Henry S. Payne. I hope that this reiteration, be it worth one shilling or one penny, will be as satisfactory to Mr. Payne as my more formal reiteration has proved to some hundreds of anxious people that it has reached. Your correspondent of the previous week is, if I mistake not, the

eminently courageous and indomitable gentleman who did me the favour, but certainly not the honour, to write what he would probably call "a righteously indignant protest" to the *Hampshire Independent* some few weeks ago; which being the case, or, as we say in Arnold, *qua quum ita sint*, I must leave him the calm satisfaction, unless he should prefer another outbreak of strong language, of having done his duty, and signed his name to the doing of it. I cannot read, and therefore cannot reply to, anything that comes from—to borrow his wonderfully forcible style—his "well, brains."

In writing finally, before leaving this matter altogether, I would ask you to let me add that I cannot unchurch Presbyterianism simply because I do not think our Anglican Episcopacy is quite the same as New Testament Episcopacy. And in saying that, I am not, of course, so absurd as only to mean that the difference between the two is developmental (I cannot help making that adjective). If Anglican Episcopacy were, in all respects, the genuine, natural, legitimate outcome and growth of New Testament Episcopacy, differences being only developments, I then should (regretfully) refuse the title of "Church" to Presbyterianism. But, as it seems to me, and as my reading, which is limited and meagre, and my thought on this point, which is neither infrequent or unsolemn, seems to direct me, I think the natural growth of primitive Episcopacy, though it certainly would not be an Episcopalianised Presbyterianism, would be something more like a Presbyterianised Episcopacy. That accounts for one unexplained paragraph of my pamphlet, which, as it stands, might read like a more capricious and even—for which I should be very sorry—an arrogant "drawing the line somewhere."

I am sensible of the kindness you will show me in inserting this. I would not protest overmuch my hearty anxiety to do something bigger and better in this discussion than to gain what I would inoffensively call an easy victory over men whom injustice and contempt—as I have said, and would rather say now, in many a clerical meeting—has made too naturally jealous, too naturally thin-skinned, and far too naturally suspicious. I would not protest too much that my object, towards the attainment of which I have exercised some self-restraint in writing this long letter, is simply an ingenuous and charitable one. I hope the discussion will have done good in inducing a less hasty judgment, a more lasting patience, and even a more forgiving temper, in the sore strife that is certainly coming upon us.

In appending to my advertisement the words "Non-conformists will be irritated, &c.," I should have prefixed, but for additional expense, the same words, "the vindictive and unscrupulous among," as are prefixed in the document from which those other words are taken. And I gave only such words of Canon Swayne's in the same advertisement, as a disingenuous critic had omitted from his quotation.

I have wandered from the point I set out at, which gave the title to this letter, "all the differ" being between an article which as plainly, almost, but not quite, as plainly, means Dissenters, as my November article does not mean Dissenters.

And now, Sir, I hope that I have said my last word on this matter. There was a moment when I regretted having written my article. I do not now regret having written it, and I shall never again regret having written it so long as I live.

S. B. JAMES.

Northmarston, Jan. 8.

#### A SLANDER AGAIN REFUTED.

The following correspondence, which needs no explanation, appeared in the *Liverpool Daily Post* of Wednesday:—

"To the Editor of the *Daily Post*.

"Sir,—I wrote to Mr. Miall to ascertain if he had 'suggested,' as Mr. Charles Groves asserted he had, that the churches of the land should be 'turned into drinking-saloons and places of amusement,' and in reply I received the following letter, which I send you for insertion in the *Daily Post*. I hope Mr. Groves will learn a useful lesson from this affair, and that he will understand henceforth that everything said at a Church Congress is not Gospel.—Yours, &c.,

"W. ROBERTS, alias 'Veritas.'

"54, Northumberland-terrace.

"REV. W. ROBERTS.

"Dear Sir,—I beg to thank you very heartily for the information you have given me in your note of what has recently taken place at Liverpool affecting my reputation. I learn from it that a Mr. Charles Groves (no doubt a most respectable man), in laying the foundation-stone of a new church at Everton on the 16th inst., attributed to me a suggestion that 'the houses of God, which we have built for his worship,' might, under a plan of disendowment proposed by myself, be 'turned into drinking-saloons and places of amusement.' On a challenge by a letter from 'Veritas' in the *Daily Post* to produce his authority for the assertion he had made, Mr. Charles Groves quoted a passage from a report in the *Record* of October 16, 1871, of a Church Congress at Nottingham, at which the Rev. George Venables, of Leicester, made a similar assertion, and added emphatically that the language was so extraordinary that it was thought the reporter had made a mistake, but when Mr. Miall was written to his reply was that the report was substantially correct.

"Now, dear sir, let me as briefly as I can put before you an outline of the facts of the case, grounding my statement, from first to last, upon documentary evidence which I can produce if need be. Towards the end of February, 1871, I delivered a speech at Leicester in furtherance of the cause of disestablishment and disendowment, in which the following passage occurs:—

"For his own part—he spoke merely on his own personal responsibility, and not in the name of any society

or association of men—the mode in which he would propose to carry out the disendowment of the English Church would be this: that every parish should retain the funds set apart by the State in that parish for ecclesiastical purposes—not retaining them for ecclesiastical purposes—after satisfying every vested interest that was associated with them, should do with the fund that which the parish felt to be most necessary in order to develop social welfare—(Hear, hear)—separate it only from religious use, as was done in the case of the Irish Church, and let each parish decide for itself to what other use it would put its own fund. (Hear, hear.) Give them the Church building—give them whatever property the Church had in her own right; give them the tithe—give them the glebe. Let them be parish property, to be used for the moral advantage of the parish in all future time, but not to be used in such a way as that one denomination of Christians should obtain the benefit of them to the exclusion of others. (Loud cheers.) There was no mode in which that could be carried out except by excluding religion altogether as an object on which such moneys should be expended; and he felt perfectly convinced that the five or six millions a year now devoted to what might be called sectarian purposes might be devoted to moral and social purposes in each of their villages with very great effect, and with beneficial results to the inhabitants.

"A report of that speech, with the foregoing extract in it, was forwarded to me after a while by the editor of a paper called the *Church Bells*, with a request that I should say how far it was correct. I replied that, as far as I could remember, the report was substantially accurate. Upon this report the Rev. G. Venables founded his charge against me at the Nottingham Church Congress. You will observe that it does not contain a single syllable suggesting that the churches of the land should be turned into drinking-saloons, &c. You will observe, moreover, that the report of my speech which I described as accurate contained no such revolting suggestion as that attributed to me by the Rev. G. Venables. On seeing in the Nottingham papers what he had said, I immediately wrote to him as you have written to me, asking him to give his authority for the statement. A correspondence ensued which is much too lengthy to trouble you with, but the whole of which will be found in the *Nonconformist* of Nov. 8, 1871, pp. 1091—92. In my letter in reply to that Mr. Venables will be found these words:—

"You are aware, of course, that the words in question express about as offensive an idea to all good men as could have been broached; you are further aware that they shocked, as well they might, the members of the conference; and you are aware that they are your own words, not mine, although the report of your speech suggested that I had admitted them to be mine. Would it not have been better—more like a gentleman and a Christian—if, instead of attempting to show that you were justified in drawing such a shameful inference from my speech at Leicester, you had written at once to the *Nottingham Guardian* to take upon yourself the responsibility of the words in question, and to have publicly absolved me from having said what nobody knew better than yourself that you said for me.

"I have only further to say that this passage of my letter was based upon the admission contained in a previous letter of Mr. Venables that the words he imputed to me were not mine; were not to be found in any report of my speech; but were his own, in the way of inference from and comment upon it. In conclusion, I repeat that the words complained of are not mine; that the sentiment they are intended to express is not and never has been mine; and that, but for clerical untruthfulness, and shabby evasion when it was pointed out, I should never have been called upon—as I have been at least a dozen times since—to repudiate an expression and its meaning which never entered into my head, never passed my lips, but was invented for me by a professed minister of God and teacher of righteousness.—I am, dear Sir, yours faithfully,

"EDWARD MIALL.

"Welland House, Dec. 31, 1875.

"P.S.—You can make what use you like of this letter."

#### THE FUGITIVE SLAVE CIRCULAR.

On Saturday evening a town's meeting, called by the Mayor, Alderman Chamberlain, was held in the Town Hall, Birmingham, to consider the new Slave Circular. The large hall was filled, and the meeting was enthusiastic in its condemnation of the conduct of the Government. The Mayor presided.

Mr. P. H. Muntz, M.P., sent a letter of apology for non-attendance, expressing his belief that, while some restrictions might be necessary, the British people would never be satisfied for a slave to be surrendered from a British ship-of-war.

The MAYOR said they had no right to complain of the idleness which was said to prevail in political life just now, for if the Government went on as it had begun, they might almost take the Town Hall once a month for a fixed indignation meeting, to teach the Government the principles of the British Constitution, and the feelings of the British people. He thought the new circular was a graver matter than the one which had been so grudgingly withdrawn, for this one expressed the deliberate opinion of the Government, and it was a serious thing to find the Government acting in antagonism to the expressed will of the nation. He hoped that the new circular would also be withdrawn, and that if a third circular were necessary, the "highest legal authority" would be instructed to draw it so that no fugitive slave should be refused the right of asylum on a British ship, for the sole offence of attempting to escape from slavery.

Mr. DIXON, M.P., proposed:—

That this meeting emphatically protests against the conduct of Her Majesty's Government in issuing the new circular respecting fugitive slaves, containing principles at variance with the cherished convictions of the English people; that in the opinion of this meeting Her Majesty's Government would have best consulted its own honour, and the wishes of the nation, if instead of proceeding in a course which has met with universal reprobation, they had suspended their action until the assembling of Parliament; and if the present state of the law is objectionable, have then submitted proposals which would have brought it into harmony with the determination of the people of retaining the right of refuge on every British ship-of-war.

He said the first important paragraph in the second circular stated that "Whenever any person professing or appearing to be a fugitive slave seeks admission to your ship on the high seas, you will bear in mind that Her Majesty's ships are not intended for the reception of persons other than their officers and crews." Had this been submitted to Parliament, he should have supported an amendment to the effect that the latter part should be left out, and that the following words should be substituted:—"You will bear in mind that it will be your duty to receive such fugitive on board your ship, and to give him the protection of the British flag until he can be landed in some country or transferred to some ship where his liberty will be recognised and respected." He did not for a moment suppose that there would be any objection made in the House of Commons, certainly not on a division, to an amendment of that kind. The present Conservative Government had in two cases failed to comprehend the feeling of the nation, but he did not think it would venture to support its opposition if the question were submitted to the test of a vote in the House of Commons. Commanders of ships were told not to allow their vessels to become a shelter for those who would be chargeable with having violated the law of the place. He supposed that the phrase "comity of nations" was a wider term for international law, about which our lawyers differed both amongst themselves and from foreign lawyers. But there was one thing which they must agree in thinking about international law, particularly maritime law—that it was to a very great extent based upon what was conceived at the time to be the interest of individual maritime nations, their own selfish interest, and what they conceived they had the power to enforce against other nations. He did not think they were bound to have much regard to it, but when that law was not only in some cases a relic of barbarism, but was also uncertain, he should say that it would be a much better course for the Government to take, if they were entirely to suppress the paragraph in which they referred to the comity of nations, and say, "Whatever the comity of nations may require, we are not prepared to do this thing, but we are prepared to come to a common agreement with civilised Powers, that if such be the comity of nations, then the requirements of the comity of nations shall be given up, and we will come to a common resolution that not only on an English man-of-war, but on the ships of every civilised power, a fugitive slave shall be free and shall remain free." The great evil of this circular was that it implied a tolerance of the horrible system of slavery. The attitude of the English Government ought not to have been an attitude of tolerance, but an attitude of aggressiveness against that system. (Loud cheers.)

The resolution was seconded and passed unanimously.

Mr. H. HAWKES proposed the following resolution:—

That in the opinion of this meeting the new Fugitive Slave Circular is contrary to English feeling and opposed to human freedom, inasmuch as—first, it limits the right of refuge of escaped slaves in such a manner as practically to destroy it; secondly, it imposes upon English officers and sailors the disgraceful task of forsaking those fugitives who have obtained temporary refuge on British ships, and of leaving them to the mercy of the slave-owners from whom they have escaped; and thirdly, that on the part of England it recognises and acknowledges as a law the institution of human slavery, which the conscience of the nation holds to be a crime.

In doing so Mr. Hawkes said it was now nearly seventy years since the British Parliament enacted that the slave trade should be prohibited and made illegal. It is nearly forty years since that act of legislation was supplemented by the emancipation of slaves in our colonies. Therefore, during the first half of the century the work of philanthropists was signified by those two important statutes. That was the result of the labours of Granville Sharp, of Clarkson, of Wilberforce, of Lord Brougham, and of Joseph Sturge. (Applause.) Now at the very commencement of the last quarter of the present century we were asked by the constitutional advisers of the Queen to begin a course of reaction against the glorious precedents that he had named, and, instead of having those illustrious patriots to speak in the name of England, we had Derby and Salisbury—(laughter)—Gathorne Hardy and Ward Hunt. (Laughter.) The Government said they must so arrange as to keep friends with the Sultan of Zanzibar, and must protect the rights of property of those countries with which they were at amity; they dealt with slaves as the property of the people in those countries, and said that Englishmen had no right to take a piece of their property out of their hands. Instead of his own words, he would read the words of Lord Brougham upon that subject:—

Tell me not of rights; talk not of the property of the planter in his slaves. I deny the right; I acknowledge not the property. The principles—the feelings of our common nature rise in rebellion against it. Be the appeal made to the understanding or to the heart, the sentence is the same—they reject it. In vain you tell me of laws that sanction such a claim. There is a law above all the enactment of human codes, the same

throughout the world, the same in all times, unchangeable and eternal. While men despise fraud, loathe rapine, and abhor blood, they will reject with indignation the wild and guilty phantasy that man can hold property in man. (Applause.)

Mr. STIMMINS seconded the resolution. He said that it was simply monstrous to suppose that a Conservative Government could be thus allowed to reverse the legislation and policy of the last hundred years. Mr. C. B. VINCENT, Secretary of the Amalgamated Society of Railway Servants, supported the resolution. A further resolution was adopted, ordering a copy of the two resolutions to be forwarded to the Prime Minister and to the leader of the Opposition.

#### FOREIGN MISCELLANY.

M. Wallon has ordered the restoration of Rheims Cathedral, at a cost of 80,000L.

A heavy fall of snow in the north of Spain has put a stop to all military movements there.

The Bonapartists in Corsica are represented to have thrown over M. Rouher in favour of Prince Napoleon.

Lord Lytton, the Indian Viceroy elect, leaves Lisbon for England to-morrow, in one of Her Majesty's ships.

The Czar has given his sanction to a proposal for holding public collections all through Russia for the purpose of converting the site of the former fortifications around Sebastopol into boulevards.

News has been received that a boat's crew, belonging to a trading vessel named the *Lelia*, had been murdered by the natives of Aurora Island, New Hebrides.

THE POPE, on receiving 2,000 of the Catholic youth of Italy on Friday, alluded to the Revolution of 1848, whose watchword was "Agitate," and suggested that their watchword should be "Act, but do not agitate." He exhorted them to demand, in particular, liberty of teaching.

A TERRIBLE RAILWAY ACCIDENT occurred near Odessa on Saturday, a train of twenty-seven carriages, conveying 420 military recruits, running down an embankment, the whole of the carriages taking fire. Sixty-eight persons are reported to have been killed, and fifty-four wounded.

THE MISCREANT THOMAS.—A telegram by Atlantic cable states that Thomas, the man who caused the Bremerhaven explosion, tried unsuccessfully to insure a box last year, which he said contained 6,000L in specie. The box has now been opened by the police, and was found to contain a steel box and a hundred pounds' weight of common shot.

THE UNITED STATES.—Port Royal, in South Carolina, has been selected by the Government as the headquarters of the United States navy on the North Atlantic station, because of its proximity to Cuba. The New York papers state that war-vessels are concentrating there to meet any emergency which might arise.

THE MALAY PENINSULA.—Official intelligence from Penang states that operations against a disaffected village on both banks of the Perak were undertaken on the 4th. On the right bank disengagement was effected without opposition. On the left the troops were surprised by the Malays. Major Hawkins was killed, as well as two sailors and one Ghorkha. Surgeon Townsend and two Ghorkhas were wounded. The Malays were, however, beaten off, and the village completely destroyed. The Governor of the Straits Settlement is about to proceed to Malacca to arrange affairs.

THE WINTER IN RUSSIA.—The *Moscow Gazette* gives details of a heavy snowstorm which occurred a short time back at Saratoff and its neighbourhood. The roofs of some houses were forced in by the weight, and the snow was piled on the side-paths of the streets to the height of the first story; also, the cold was so intense that an officer was frozen to death whilst proceeding to the barracks. A detachment of Cossacks found upwards of thirty dead bodies in the surrounding country; and the small houses in the suburbs were covered to an extent that made it difficult to rescue the inhabitants.

BAPTISMS IN INDIA.—Two baptisms of great interest took place at Goruckpur on August 8. One was a Pundit, who some years ago heard a missionary preaching in a bazaar, and has ever since been gradually coming nearer and nearer to the truth. The other was a Bengali Babu, who had been wandering about the country attaching himself to various bodies of fakirs. Both are the fruits of the influence of native Christian agents; the Pundit, of a colporteur named Chedy; and the Babu, of one of the masters in the mission school. They were baptized by the Rev. H. Stern, by immersion, in a tank near the church at Basharatpore.—*Church Missionary Gleaner*.

A MODERN JOAN OF ARC IN HERZEGOVINA.—A correspondent of the *Gaulois* in Herzegovina states that a Dutch lady, rich, but very eccentric, has made her appearance in the insurgent ranks, mounted on a magnificent mule. She was received with military honours, the troops being drawn up in battle array and presenting arms to their mistress, who had brought with her an ample supply of bank-notes, which she handed over to the chiefs of the movement, promising further pecuniary assistance, by means of which she hopes to secure the defeat of the Turks in less than three months. She is described as a sort of modern Jean of Arc, armed at all points, wearing male attire, and carrying with her a Dutch flag, which floats proudly on the breeze.

The New Hampshire Republican Convention has adopted a resolution opposing the election of any President to a third term of office. The Ohio House of Representatives, with but twenty negative votes, has also adopted resolutions condemning a third term. The House of Representatives at Washington has unanimously passed a resolution declaring that the manifest disposition and purpose of the men who fought each other in the late civil war to join hands as one people in future, is a most auspicious ushering in of the centennial year; and that, while the people thus make an effort to live together in peace, their Congressional representatives should do nothing unnecessarily to disturb the patriotic concord now existing, or wantonly to revive the bitter memories of the past.

A NEW RELIGIOUS MOVEMENT IN INDIA.—Mr. A. C. Lyall, in his administration report of the Rajpootana States, quoted in the *Pioneer*, says that a religious movement among the non-Aryan tribes of India has spread among the wild Bheels on the Meywar-Guzerat frontier. It is thus described by the political agent of Meywar:—"A reformer, Soorjee, a Bheel guru, has for some years past been at work among his countrymen on the Meywar-Guzerat frontier. He preaches worship of one God, peace, and goodwill. His followers take an oath to abstain from all crimes and offences, spirituous liquors, and causing death to any living thing. They bind themselves to live by the produce of the soil, and to bathe before eating. Soorjee has now a following of upwards of 1,000 bhuguts, or believers, and three disciples, or gurus, ordained by himself to preach and convert."

THE BRAHMO SOMAJ AND THE PRINCE OF WALES.—The following is the prayer offered up in the churches of the Brahmo Somaj, in connection with the Prince of Wales's visit to India:—"Loyalty to our earthly Sovereign is one of the ties with which, God Almighty, Thou dost bind nations and communities for their mutual improvement and the extension of Thy holy kingdom of love and peace. By placing them under the shadow of a common reigning power, Thou removest dissensions and anarchy, oppression and cruelty, and makest them work together as fellow-subjects for their material and moral advancement in a spirit of unity and fellowship. O God, grant that the visit of our future Emperor may so unite all the differing and opposing races in this country in the bonds of loyal fellowship that we may all learn to work peacefully and harmoniously for the benefit of our corporate life, and, foregoing all party feelings and disputes, merge our differences in a united demonstration of loyalty to the prince and to Queen Victoria's Throne. May Europeans and natives of all classes; may Hindus, Mohammedans, Buddhists, Parsees, and Brahmos form a loyal and loving brotherhood in this season of universal rejoicing."

#### THE LAW OF MURDER.

In accordance with the unanimous recommendation of the Capital Punishment Commission of several years ago, the subject of a revision of the law of murder has on various occasions been subsequently brought before Parliament by Mr. Walpole, Lord Aberdare, and others. In 1871 a brief, but very plain and comprehensive, bill was brought in by Sir George Jenkinson, Mr. Gilpin, and Mr. Goldney conjointly; but it was crowded out by important political events. In 1874 Mr. Russell Gurney and Mr. Lopes brought in another "Homicidal Law Amendment Bill," drawn up chiefly by Mr. Fitzjames Stephen. This measure, although a good one in some respects, was so diffuse and so loaded with legal technicalities and complexities that it excited little interest, and failed to command much support. But in connection with it the House of Commons appointed a committee of eighteen members, presided over by Mr. Robert Lowe, who did good service by examining witnesses and drawing up an elaborate report, in which they placed on record the deliberate judgment that the law of murder is at present "most evasive and most sophistical." They also reported that "the existing definition of murder is far too narrow"; and added, "It is most desirable that a state of the law under which people are condemned and executed by means of a legal fiction, should cease." Such an emphatic condemnation of the law itself by so high an authority, ought, of course, to secure prompt remedial legislation. This might have already resulted had the Government taken up the subject, or if legal technicalities had been less mixed up with the measure introduced by Mr. Gurney.

Another bill has now been prepared by Sir John E. Wilmot, Bart., M.P., who is in many respects peculiarly competent to deal with this question, being an able and experienced lawyer, and for twenty-two years recorder of Warwick. He is also a prominent member of the Howard Association, which was instituted, under the patronage of his intimate friend Lord Brougham, for the promotion of the best methods of the treatment and prevention of crime. Sir John's bill is free from needless technicalities and subtleties. Its main provisions are as follows:—

1. The crime of murder shall be divided into offences of the first and second degree.
2. Any person convicted of murder in the first degree shall suffer death as a felon.
3. Any person convicted of murder in the second degree shall be punishable with penal servitude for life, or for any period not less than seven years, or with imprisonment, with hard labour, for any period not exceeding two years. [This clause has in view certain cases of "infanticide."]

4. The degree of murder shall be found by the jury, upon the facts submitted to them.

5. Murder in the first degree is the killing, with deliberate malice aforethought, a human being, in the Peace of the King or Queen regnant.

6. It is murder in the first degree where death has been caused by the wilful act of any person when committing, or attempting to commit, any felony, or when assaulting any Government officer in the lawful execution of his duty.

7. It is murder of the second degree where a verdict of murder is found by the jury, but not in the first degree.

8. Infanticide is murder in the second degree in all cases where the death of the child shall have been caused by the wilful, unlawful, and malicious act of its mother, provided that such act has been committed at the time of the child's birth, or within seven days afterwards.

9. In any trial for infanticide it shall not be competent for the jury to return a verdict of concealment of the birth; but when such charge is made, it must form the subject of a separate indictment.

10. In any trial for infanticide, it shall not be necessary to prove that the child was completely born alive.

Amongst the remaining and less important clauses of the bill is one for restoring to judges the power of ordering sentence of death to be recorded where they may consider that special circumstances require it.

The very difficult and vexed question of homicidal insanity, respecting which the highest legal and chief medical authorities have for years been in hopeless conflict, is proposed to be committed to a royal commission for special investigation. This question is therefore not touched upon in Sir John Wilmot's measure.

#### Miscellaneous.

THE MANCHESTER NONCONFORMIST ASSOCIATION AND DENOMINATIONAL SCHOOLS.—The London School Board having resolved to petition for "an increase in the annual grants to elementary schools on account of the increased cost of education," the following resolution has been passed by a special meeting of the Executive of the Manchester Nonconformist Association, "That any increase in the grants of public money to denominational or 'voluntary' schools ought to be opposed as being: (1) unnecessary, because the present grants suffice to make thoroughly efficient schools practically self-supporting; and (2) unjust, because it would extend a system by which public money is spent without public control, and perpetuate the obstacles to the establishment of a thoroughly national system of education."

LIFEBOAT SERVICES IN 1875.—During the year which has just closed the lifeboats of the National Lifeboat Institution saved 725 lives and 29 vessels. In the same period the Lifeboat Institution granted rewards for saving 195 lives by fishing and other boats, making a grand total of 920 lives saved last year mainly through the instrumentality of this noble institution. Altogether since its formation the society has contributed to the saving of 23,786 shipwrecked persons, for which services it has granted 959 gold and silver medals, besides pecuniary rewards to the amount of 47,170L. Nearly all the services of the lifeboats have been rendered during stormy weather, which would have prevented any ordinary open boat from accomplishing the rescue. Indeed, so numerous have the lifeboats of the institution become now that hardly any open boats put off to the rescue of shipwrecked sailors. In this way, indirectly, the institution saves every year many lives, for it often happened formerly that the crews of these open boats perished themselves in their noble enterprise. Notwithstanding the peril incurred by the crews last year, only one life was lost from the 252 lifeboats of the society, although about 11,000 men were out in them on all occasions during the twelve months.

THE GIRLS' REFUGE AND KING EDWARD CERTIFIED INDUSTRIAL SCHOOLS.—The opening of a new house in connection with this excellent institution at St. Andrew's-road, Cambridge Heath, was celebrated by a Christmas *fête* given to the inmates on Thursday night. A number of visitors were present, among whom were Sir R. W. Carden, Mr. John M'Gregor, Mr. Thomas Scrutton, and others interested in reclaiming outcast girls, who inspected the new premises, which are comfortably furnished, and in every way adapted for the purpose to which they are designed. About fifty girls are already in the home, and they entertained guests on Thursday evening in the persons of the little boys from the Burdett-road Schools. After a substantial tea, in which extraordinary quantities of twelfth cake were disposed of, a selection of hymns was sung, and a pleasant evening was passed with the aid of a lecture by Professor Thomlinson. The homes are intended for the reception of outcast, destitute, and neglected girls, a large proportion of whom are sent by the magistrates of the various metropolitan and City police-courts, and are detained by the managers, under the Industrial Schools Act, till they are sixteen years old. During the period they are in the home they receive a thorough and practical training, which is intended to fit them for various branches of domestic service. In Home No. 1, which is in Albert-street, Mile-end New Town, there are 100 inmates, who, in addition to the ordinary school work, do that of housemaids, scullery-maids, laundresses, and cooks. The different departments of the home are models of cleanliness and order, and afford valuable testimony

as to the efficiency of the mode of training. Taking the new premises has thrown upon the committee the responsibility of providing for 110 additional inmates, and the necessary outlay is £2,500, all of which must be met by voluntary offerings. It is only needful to read a few cases of those admitted, which may be taken as fair samples of the whole, to see what the value of the work of the home is, and from what condition of life these girls have been rescued. The committee are greatly in need of further funds, and we may mention that the bankers to the home are Messrs. Smith, Payne, and Smiths, Lombard-street; Mr. H. R. Williams, the treasurer, Oak Lodge, Highgate; and Mr. J. H. Lloyd, honorary secretary, 3, Lime-street, E.C., will also take charge of subscriptions.

### Gleanings.

A man without ideals is a poor creature; a nation without ideals is poorer still.—*Max Müller*.

Every heart has a secret drawer, the spring of which is only known to the owner.

The following verdict was recently rendered by a coroner's jury, at Middleton, Connecticut: "Timothy Donovan came to his death by hanging at his own hands, while making insane experiments, without intending to destroy himself, but accidental."

Another of the Pope's neat little jokes is recorded. A young American girl, six feet high, had just received the Pope's blessing at a reception, and as she rose from her knees Pope Pius began to smile at her height, and made her kneel again. "Mi-s," he said, "I shall have to give you a blessing and a half." And he went on smiling at his joke.

A CAREFUL MAN.—Robert Ferguson, an elderly farmer, living near Utica, New York, died a few weeks ago. When he became convinced that death was approaching, he gave the most particular directions as to the disposal of his property and the arrangements for his funeral, and almost with his last breath enjoined it upon his wife and daughter to have the funeral procession leave the house at an early hour, in order that they might get home in time to milk the cows before dark.

LORD BROUHAM.—Mr. Cass, an American senator visiting England, expressed a wish to meet the great orator; and accordingly, accompanied by his daughter (a tall young lady about fifteen), they all went to Lord Brougham's house. Mr. Chamerovzow having introduced the American, the latter took the young lady by the hand, and presenting her to his lordship, said pompously, "My dear, this is the great Lord Brougham, about whom you have heard so much," and continued to pour forth a torrent of transatlantic eloquence eulogistic of the "great lord." Brougham bore the infliction for a short time, but soon gave signs of impatience, observing which Mr. Chamerovzow nudged Mr. Cass. In vain. Mr. Cass having in the course of his speech expressed a desire to possess his victim's autograph, Brougham, hailing a chance of escape, seized pen and paper, dashed off—

I wish you a good morning.—H. B.  
and presenting it to the American, bowed the party out, to the dismay of Mr. Cass, who had not arrived at the fine peroration with which he was prepared.—*St. James's Magazine*.

BONNETS AND HATS.—The return of cold weather may possibly induce the victims of facial neuralgia to reflect on some advice which has lately been given them. They are told that they have it partly in their power to help themselves and to prevent the beginning of a malady which science is scarcely able to cure. Everyone must have noticed that women are more subject than men to the tortures of neuralgia, which is not only agonising in itself but results in a weakness and depression which demand stimulants. Now there seems good reason to believe that the less this demand is gratified the better for the constitution and the character of the patient. Would it not be worth while to try whether a more comfortable sort of bonnet than that which does not cover, and scarcely touches, the heads of the women of to-day, might make their sex as comparatively free from neuralgia as the sex that glories in tall black hats? In the days when our grandmothers wore bonnets like coal-scuttles, cavernous shades of beauty, no one ever heard of neuralgia. The large bonnets had other advantages. There was a certain mystery about them, and it is on record that such admirers of beauty as General Tufts looked curiously under them all. There is no mystery about the quaint structures that are perched on the heads of the modern fair, other than the mystery of why they are worn at all, unless for decorative ends. But our grandmothers were free from other predisposing causes of neuralgia. They had no nerves, to speak of; they had not what is called the high-strung poetic organisation; they took life easily and wisely; they did not overwork their hearts and brains. When they had toothache they consulted the dentist; they did not use the word neuralgia, and give way to the passion of despair. If these old-world manners have passed away, if primness and poke bonnets have yielded to neuralgia and Parisian *conffections*, at least ladies may cover up their heads when they go out in the evening, and may wear as sensible hats as fashion can be got to approve of. Why should they go bare-headed when the hardiest man would wear a hat? Man, too, has nerves now, but he protects his facial nerves with care. If there was a time when women could neglect to do so with impunity, that time appears to have gone by.—*Daily News*.

ALSO BOOTS.—Woman is not in the habit of taking the advice so freely offered to her in a kindly spirit by man. She listens apparently to all he says as to the inconvenience and extravagance of her dress and to its prejudicial effect on her health, but she pays no attention to his warnings, and resolutely follows the path of her own inclinations, even though it lead to the workhouse or grave, with that firmness which is one of her most charming characteristics. At this season of the year, however, when, owing to the treacherous nature of our climate and the greasy condition of our pavements, outdoor exercise is often as dangerous as it is beneficial, women can hardly fail to see the absurdity of her high-heeled boots. It is quite impossible for her to walk with any ease, comfort, or safety to herself in these instruments of torture, which by throwing her out of the perpendicular give her the appearance of the leaning tower of Pisa, and produce an impression on spectators that she may at any time topple over. Her boots, also, are far too thin for walking purposes, and it was only last week that an inquest was held on the body of a young lady who, owing to a nail piercing the sole of her boot, received such an injury to the foot that she died of lockjaw.—*Pall Mall Gazette*.

### Epitome of News.

Her Majesty is expected to return to Windsor about the 7th of February.

The twelfth anniversary of the birthday of Albert Victor of Wales was on Saturday celebrated at Windsor with the customary rejoicings. At Copenhagen, where the young prince is present with his mother, the members of the Danish royal family presented their congratulations to him.

The Prime Minister has left Hughenden Manor for Weston Park, Shifnal, on a visit to the Earl of Bradford.

The Address in the House of Commons, in answer to the Speech from the Throne, will be moved by Mr. Matthew White Ridley, member for North Northumberland, and seconded by Mr. Mulholland, member for Downpatrick.

The *World* says there is a good deal of gambling at the Carlton Club and elsewhere at the recent additions to the peerage, which means, we suppose, that some people expected peerages who didn't get them. One of the new peers, Lord Gerard, of Bry, Lancashire, is a Roman Catholic.

Mr. Sotherton-Estcourt, who was for many years a prominent politician on the Conservative side, died on Thursday at his residence, Estcourt House, near Tetbury, at the age of seventy-five.

The Home-Rulers at their Dublin Conference have determined to introduce a distinct Home-Rule resolution in the House of Commons after Easter. Mr. Butt is also to prepare a Fixity of Tenure Land Bill and a bill on University Education. There were thirty-one of the party present. Mr. Murphy, M.P. for Cork, wrote to say he preferred his personal independence.

Dublin kept holiday on Thursday on the unveiling of the statue of Henry Grattan on College Green. An enormous procession of the trades of the city, with bands and banners, passed through the streets, and amongst the speakers at the ceremony were Sir H. B. Grattan, Mr. Maurice Brooks, M.P., Mr. Mitchell Henry, M.P., Mr. A. M. Sullivan, M.P., and Mr. Gibson, M.P.

A service of plate, with an illuminated address, has been presented to Alderman Richard Newspratt, Mayor of Flint, on the occasion of his election for the eighth time.

On Thursday the directors of the Bank of England raised the rate of discount from 4 to 5 per cent.

Lord Lyttelton, speaking at a temperance conference at Stourbridge last week, said he should like to see the Gothenburg plan tried in this country, and he would support a proposal of that kind if it were brought before Parliament. He should also wish to see the number of public-houses limited in proportion to the population, but he did not think Parliament would be disposed to entertain the licensing question again at present.

Responding to the invitation of the Lady Mayoress, of London, a juvenile company, who numbered, with their friends, nearly 1,000, attended a masque ball at the Mansion House, on Thursday, the peculiarity of the entertainment being that all the dresses of the children were made of calico, velveteen, and muslin, and such inexpensive materials. The spectacle is said to have been brilliant and picturesque.

Since the new year opened no fewer than ten cases of sudden death—the majority of them due to over-indulgence in liquor—have been investigated by the public authorities in Dundee.

The latest fraud is that of a man who makes a regular business of deserting his wife and children among strangers. The latter usually give the "poor victims" money and needed articles, after receiving which they join the husband, and repeat the game at some other place.

The Lord Mayor calls public attention to a passage in the report of the Ordinary of Newgate, just issued, from which it would appear that petty thefts are very general amongst employés of various classes, and that as regards shopmen in particular it is a common and general practice for agents employed by buyers of stolen property to go round and "solicit transactions" from shopmen. The Lord Mayor hopes that exposure and warning may put an end to such a pernicious system of wrong and robbery.

The *Medical Times* draws attention to the great number of accidents brought under the notice of the authorities of the metropolitan hospitals through slipping on orange-peel.

On Saturday Mr. Tyse, who is acting as agent in Liverpool to Mr. Plimsoll, despatched a telegram to the Queen, asking her to command the President of the Board of Trade to detain the ship *Wild Rose*, on the ground that twenty-nine out of her crew have declared her to be unseaworthy. He also prays Her Majesty to command the release of the crew, who he states are wrongfully imprisoned, not having been allowed the protection of the *Unseaworthy Ships* Act of 1875.

Early on Sunday morning an attempt to upset a train on the Lancashire and Yorkshire Railway was discovered. Two sleepers, a large plank, and a number of stones were piled upon the rails between Cleckheaton and Lowmoor, but they were seen from a train on the opposite line before an accident occurred. A man named Walker has been apprehended.

The vacancy amongst the Lords of the Treasury occasioned by the elevation of Earl Stanhope to the House of Lords, is expected to be filled by Viscount Crichton, M.P. for Enniskillen.

The other day Professor Huxley was at the junction of Tottenham-court-road and Oxford-street, and, desiring to proceed to Bayswater, he got into an omnibus which had "Bayswater" painted on it in big letters. When the vehicle reached Regent-circus it stopped, and notice was given to its occupants that it would not go any further. The professor summoned the conductor for breach of contract. Mr. E. J. Ward, owner of the bus in question, demurred, on the ground that a mere word inscribed on an omnibus does not create a contract, and that a contract for carriage must be express. "He didn't think," he argued, "he was bound to go to a place because he had the name of it painted up on his bus." Mr. Newton apparently thought otherwise, for he fined Mr. Ward in the sum of 40s. and costs, and thanked Professor Huxley, on behalf of the public, for bringing the case forward.

Water-drinkers in the metropolis have reason just now to be somewhat disconcerted. Some of the parochial authorities on the Middlesex side of the Thames have issued earnest appeals to householders to look closely after the water which is supplied to them. They state that the companies, with every desire to filter and purify the water, are unable to do so completely in consequence of the overflows of the Thames, and that, notwithstanding all their care, a large amount of sewage matter must find its way into the cisterns, an event which can only be prevented by close attention on the part of the householders themselves.

The death is announced (on Monday), from bronchitis, of Viscount Amberley, only son of Earl Russell, which took place at Ravenscourt, Trelleck, near Monmouth. The deceased Viscount was thirty-two years of age.

Small-pox, which is happily now almost a stranger in London, seems to be making itself thoroughly at home in Manchester and Salford, whence a serious outbreak is reported. It is stated that it has assumed almost an epidemic form in Pendleton.

The body of the Rev. J. J. Farnham, curate in charge of Westhorpe, Suffolk, was found on Saturday morning in the harbour at Lowestoft.

Preparations are being made for the opening up of a new line of communication between England and the Australian colonies, by which it will be possible for a traveller to leave Liverpool, visit New York, San Francisco, and Hong Kong, and return to London in seventy-one days. Five new steamers are being sent to San Francisco, and it is estimated that from that place they will reach Auckland in twenty-one days, and Sydney in twenty-five.

The following dividends have been declared during the week:—London and Westminster Bank 7 per cent. for the half-year, making 12 per cent. for the year on the paid-up capital; Union Bank of London at the rate of 15 per cent. per annum; City Bank at the rate of 8 per cent. per annum, free of income-tax, and add £15,000 to the reserve fund; Lancashire Insurance Company half-yearly dividend at the rate of 20 per cent. per annum; Alliance Bank (Limited) at the rate of 7 per cent. per annum; National Discount Company (Limited) at the rate of 10 per cent. per annum.

The weather was bitterly cold in London on Sunday, the wind blowing strongly from the north-east. The ornamental water in St. James's Park was coated with ice five-eighths of an inch in thickness. The Serpentine, being more exposed to the wind than the St. James's pond, was not frozen. On the ornamental water of Regent's Park there was a very thin coating of ice, and here, as in the other parks, notices as to the danger of venturing upon it were posted up. Monday was somewhat frosty, and yesterday there was a fall of snow. In the North of England there has been a heavy fall of snow. In the North Riding of Yorkshire, from Settle northwards, the roads were covered with snow to the depth of half a yard. At Blackburn and in East Lancashire generally the fall was heavy, followed by severe frost.

The *Congregational Year Book* has just been issued. It appears from the statistical summary that there are, in various parts of the world, 5,026 chapels, including mission, preaching, and evangelistic stations; while there are 3,165 pastors. In England and Wales there are 305 vacant churches, and 537 ministers without pastorates (amongst these are forty-three professors and tutors, and forty-two officers of public institutions).

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## The Nonconformist.

WEDNESDAY, JANUARY 12, 1876.

## SUMMARY.

It is announced that Her Majesty, accompanied by the Princess of Wales, proposes to open Parliament in person on the 8th of February, as a mark of consideration for the Prime Minister.

During the past week there have been some interesting expressions of opinion on the part of leading members of the Liberal party. At Oxford, on Monday night, Sir William Harcourt concluded his trilogy of speeches by addressing his constituents on the policy and prospects of the Liberal party. The right hon. gentleman ridiculed the continual manufacture of political programmes, and expressed his disbelief that the Liberals were so disunited that it was impossible for them ever to act together. Deriding, as is usual with him, the idea that disestablishment will ever receive the support of the nation or unite the party—which simply means that he does not desire it—Sir William said he thought they might all co-operate in the extension of the principle of religious equality by the passing of the Burials Bill and securing the abolition of clerical fellowships. We suppose we must be thankful that "the principle of religious equality"—which really involves so much—receives such distinct recognition from a foremost member of the Opposition. Sir William Harcourt seems to be in good spirits, and fearful only lest the Disraeli Administration, which is commencing its third year—"the grand climacteric of administrative life"—should fall to pieces too soon.

Mr. John Holms, one of the members for Hackney, has commenced a campaign for army reform, a subject to which he has devoted special attention. He has addressed public meetings at Sheffield and Manchester in very plain and forcible language. The army, he says, is in very bad condition, and the question has reached a very critical point indeed, owing to mal-administration at the Horse Guards, which is determined to have conscription if possible. Mr. Holms contends that we don't want compulsory service to obtain more men, for we could not keep those we had got—77,000 having deserted from the army and the Militia in seven years—and instead of effectual reforms which would combine efficiency with economy, and the removal of a host of useless officers, the authorities have propounded a scheme for the mobilisation of our forces which the hon. member speaks of as a burlesque, and which, if carried out, will add four millions to the permanent expenditure of the country. The subject will no doubt occupy prominent attention during the ensuing session. So also of course will the Merchant Shipping question, a bill for the regulation of which is to be the principal feature in the Ministerial programme. There have been meetings of shipowners in London and Liverpool to consider the matter, at which there was a strong disposition loyalty to co-operate with the Board of Trade in producing an effectual measure. Mr. Plimsoll has also returned from his useful tour in Europe, and on Monday addressed an enthusiastic meeting of his constituents at Derby, who gave him a hearty vote of confidence. The speech delivered by Lord Henry Lennox, a member of the Government, at Chichester is noteworthy, as showing how little chance there is that the policy of the clergy on the Burials Bill will be accepted on the Ministerial side of the House. His lordship said he had not the slightest wish to curtail their rights and privileges, but he appealed to them to see whether some means might not be devised by which their views might be maintained, and yet the feelings of Dissenters might be gratified by their being able to say a farewell prayer or sing a parting hymn over the graves of their friends. We may hence infer that during the discussion on Mr. Morgan's bill a serious attempt will be made on the other side to settle the question by some kind of compromise.

Sir W. Harcourt, *apropos* of the new Fugitive Slave Circular, says that the Government find it impossible to place themselves in harmony with the English nation on the subject of slavery; and that they have escaped from the

Scylla of bad law only to fall into the Charybdis of a worse policy. That policy is now being denounced in meetings throughout the country, such as those held at Birmingham and Worcester, and by jurists also. The able paper read by Professor Sheldon Amos before the Society of Arts on Monday shows—first, that the circular distinctly recognises slavery as a legal institution in other countries, as much deserving of support and respect as the local laws of marriage, landed property, and contract—an assumption entirely alien to English law, policy, and feeling; and secondly, that it takes away all exercise of discretion in all cases whatever where it might accidentally tell in favour of the slave and against the master. In fact, we have now in operation a Government-made law in favour of slave-holding States all over the world—which thing indicates, as Sir W. Harcourt mildly says, that no Governments—not even Conservative Governments—are infallible, nor probably, immortal.

On the eve of the French elections there is a serious Ministerial crisis which has lasted for a couple of days, and is not yet over. M. Buffet, rightly fearing a Republican triumph, wants to manage the elections in the Imperial fashion, and has already commenced by proscribing members of the Left Centre; to which M. Leon Say decidedly objected. The President, who sticks to the head of the Cabinet, asked the Finance Minister to resign; but finding that this involved also the retirement of M. Dufaure, if not of the Duc Decazes, Marshal MacMahon has tried to patch up a compromise, rather than that the country should be appealed to by a new Ministry. M. Buffet's proposed circular to the prefects, requiring them to support none but Conservative candidates, has for the present been withdrawn, and M. Dufaure has undertaken to draw up an official document so toned down as may perhaps satisfy the Liberal element in the Government. Whatever the result of these negotiations, the Ministry has been seriously discredited, and the Republicans appear to be confident that they will secure a majority both in the Senate and the Chamber of Deputies.

Lieutenant Cameron, who is now resting at Loando, has sent a number of highly interesting letters relating to his toilsome journey from Lake Tanganyika to the west coast, which were read at a meeting of the Royal Geographical Society on Monday night. He speaks of the interior as "mostly a magnificent and healthy country of unspeakable richness," abounding in coal, gold, copper, iron, and silver ore, and he is confident that with a wise and liberal expenditure of capital one of the greatest systems of inland navigation in the world might be utilised. This intrepid explorer has opened up more than a thousand miles of unknown country, where others may now with greater ease follow in his footsteps, and he has almost demonstrated that the Lualaba River, which flows out of the great lake referred to, is identical with the Congo, which discharges into the Atlantic Ocean. Sir Henry Rawlinson justly speaks of Lieutenant Cameron as having taken his place in the first rank of African explorers.

The Prince of Wales is rapidly prosecuting his tour in India. During a single week he has passed from Calcutta to Delhi, visiting in succession, Benares, the Brahmin city *par excellence*; Lucknow, the capital of Oude, famous for the defence of its Residency during the mutiny, but now heartily welcoming his royal highness; Cawnpore, the scene of the terrible massacre—the well, enclosure, and cemetery of which were visited, thousands of people sitting by the roadside to catch a glimpse of the Prince; and lastly Delhi, famous for its grand siege, where the population yesterday, on the entrance of the *cortege*, maintained a very respectful and courteous attitude. It is to be regretted that Dr. Duff, the eminent missionary, has felt himself constrained to protest against the course taken by the advisers of the Prince of Wales in respect to visits paid and spectacles witnessed which are adapted to have an injurious moral influence in India as well as at home.

## COUNT ANDRASSY'S NOTE.

"Now, Sir, look here! My neighbours and myself have come to the conclusion that we can no longer put up with the misbehaviour of your household. To tell you the whole truth, it has become a nuisance. We cannot, in justice to our own families, allow it to continue any longer. We have no desire to trench upon your independence. We do not wish to deny your right to 'do as you like with your own.' But hark, Sir! The exercise of that right according to traditional customs, inflicts upon us in-

tolerable evils. We shall be very glad—if we can—to save your pride. We should prefer, if it were possible, that you should yourself carry into effect the changes in your household which seem to be indispensable to our quiet. There, in the paper which we have united in drawing up, you will see what we think to be imperatively demanded in the interests of the peace of the neighbourhood. We have put down as little in the way of troublesome change as we could. We have limited the area of it to as small a portion of your family affairs as appeared to be prescribed to us by imperative reasons. Reduce our suggestions to practical realities, and we have nothing more to say. But it may, perhaps, be wise for you to take into your consideration our determination to see them reduced to practical realities."

Such, we think, may be regarded as the true interpretation of Count Andrassy's note. It has not been yet presented to the Porte, though it may be inferred that the Porte has been privately informed of its general tenor. There is nothing in the reforms suggested but that which the Sultan's Government has acknowledged to be just; for it happens that that Government has not only recently, but for some time past, publicly announced its intention of effecting changes, even more extensive than those proposed by Count Andrassy. What the Sultan and his advisers object to is that such matters should be taken in hand by neighbours. It is, according to them, and it is in reality, an infraction of their rights as a distinct and independent household. On the plea that "every man's house is his castle," into which no foot should intrude without the consent of the owner, it is understood that the Porte will, if possible, resist the dictation on the part of its neighbours, not in regard to the actual reforms required, but in regard to the "guarantees" by which they shall be assured.

Count Andrassy's Note, we believe, was drawn up at the instance, or, at any rate, with the consent, of the Northern Courts. It is—if we may so say—the consentient expression, so far as it goes, of the views held by Russia, Austria, and Germany. It has been communicated to the other signatories of the Paris Treaty, with a view to secure their co-operation. We are not quite sure how England and France will treat it. They were not taken into confidence in the agreement by which the framing of the Note was committed to Count Andrassy. They may, or they may not, approve of its substance. They may, or they may not, object to the manner in which it has been put before them. Points of form, however, will probably be waived in consideration of the importance of the ends aimed at. We should not be surprised should it turn out that the Cabinets of London, Paris, and Rome, recognised the necessity of the step proposed, and the moderation of the plan submitted to them. It is not *what*, but *how*, that is likely to become the turning-point of discussion, and Count Andrassy's Note significantly leaves the question of "how" in abeyance.

The things demanded to be done in Turkey are demanded simply in reference to the rebellious provinces—Herzegovina and Bosnia. The remedy suggested is topical rather than general. The means of cure insisted upon do not in any case extend beyond those to which the Porte has already given, in successive firmans, its public sanction. Indeed, with a view to anticipate what it had probably good reason to expect would be the tenor of the Austrian Note, the Porte has proclaimed its own conviction of what has to be done in conformity with the dictates of justice, and has organised the machinery by which it is to be carried into effect. Singularly enough, it has even transcended the limits of Count Andrassy's plan of reform, and, with that liberality which is not unusual with persons who wish to keep the arrangement of their own matters in their own hands, and to do next to nothing, it theoretically concedes to all the subjects of the Turkish Empire rights which look beautiful upon paper, but which are of no value except when reduced to practice. Of these rights, for instance, the first and foremost is that of religious equality between its Mahommedan and Christian subjects; and these rights it has organised a commission to enforce, which is to consist of the chief dignitaries of the empire, under the guidance of the Prime Minister. It is as though the claims of religious equality by the Dissenters of this country, being admitted to be valid by the Government, should be handed over for enforcement to the bench of bishops. No doubt, these ecclesiastical rulers might be sincere in their intentions to put all parties upon an equal footing. But, unhappily, their notions of religious equality differ *toto celo* from the notions of those who have hitherto suffered from the want of it. Their traditions,

the atmosphere of social supremacy which they have been accustomed to breathe, the prejudices which they have fostered, and the tenacity of the ties by which they are held to the existing system, preclude the possibility of doing effectually what it is assumed that they are inclined to do. They cannot put themselves in the place of those to whom they are to administer justice. They cannot practically forget the supremacy which they have been wont to exercise. It is so with the Porte. The minority of Mahomedans have for several centuries retained in their own hands a monopoly of power. The Christian population has been systematically dealt with as inferior to their rulers in all respects, and this spirit of ascendancy has in Turkey permeated all branches of the Administration. It may be renounced out of fear. It will always be kept up in practice. The very groundwork of Turkish thought and feeling upon these matters essentially differs from that of the Christian system. The household (to revert to the figure with which we commenced) cannot alter its ways to any great extent, or for anything like permanency, without subverting the fundamental principles which enter into its own constitution. To descend to a vulgar proverb, "You cannot make a silk purse out of a sow's ear."

Foreign intervention in the affairs of the Ottoman Empire should, doubtless, *per se* be avoided, if possible, and the signatory powers of the Paris Treaty will probably assent to it with extreme reluctance. We see not, however, how it may be avoided. The Porte cannot do what its presence in Europe imperatively requires to be done. Even if it knew how to set about the work, it does not comprise within its official staff the men who are competent, intellectually or morally, to give effect to its knowledge. Austria, certainly, has a right to demand ample guarantees for the pacification of the provinces now in insurrection; and it is difficult to imagine that the Powers with which she has associated herself will once more insist upon an experiment which has always failed, and which there is now no reason to suppose can ever succeed. In fact, the Sultan of Turkey has given full proof of his incapacity to protect his neighbours from the intolerable annoyance inflicted upon them by his system of political rule. Whatever may be the worth of abstract principles, and whether with or without their sanction, a permanent and ever-growing evil has to be stopped; and if the Sovereign at Constantinople cannot stop it, it must be done by someone who can.

#### IRISH POLITICS AND ENGLISH LIBERALS.

THERE is much in the present state of Ireland to inspire a feeling of hope and encouragement. Not only the remedial measures which the late Government succeeded in placing on the Statute-book, but also the increased attention which of late public-spirited Irishmen have given to works of public improvement, have enabled the country to move steadily in the path of progress. In spite of restrictions on the cattle trade, which the danger of infection has rendered necessary, there was in the last year a marked increase over the preceding year in the export of sheep and cattle. The railway traffic returns reflect this current of national prosperity; while, as a consequence of the improved social condition of the people, the poor-law returns exhibit a great decline in the number of recipients of pauper relief. A just policy has produced tranquilising effects. The batteries of Fenianism have been spied by the Irish Church and the Irish Land Acts, and the long spell of peace which Ireland has enjoyed since Mr. Gladstone endeavoured to heal the wound that had been kept open by centuries of misrule, is giving to capital and enterprise that element of security which they always demand. When we see a people bestowing a large share of attention on social objects we have a right to believe that they are comparatively contented. The powers granted by the Local Government Act to construct works of sanitary improvement are about to be exercised by towns like Derry, Dungarvon, Wexford, and Galway. No better proof could be afforded of the absence of any elements of deep-seated political disaffection than the attention which large centres of population are now giving to questions of drainage and water supply. When the passions of men are stirred by violent political agitation they have little inclination to trouble themselves with tables of mortality, statistics of disease, or the projects of surveyors and engineers.

Even the inauguration, at Dublin, of the statue of Henry Grattan, may be regarded as an illustration of the change which has come over the spirit of Ireland. Naturally, the

Home Rulers, as a party, put their own interpretation upon the ceremonial. In Grattan they can only see the impassioned advocate of the Repeal of the Union—a union which, in his day, he had a thousand good reasons that no longer exist for wishing to see repealed. But the proceedings of the inauguration showed how different is the Ireland of to-day from that Ireland in whose cause Grattan lavished the graces of his splendid rhetoric. By the speakers, on that occasion, he was regarded as a national patriot, and not as the mere representative of a party. Conservatives and Home Rulers, Protestants and Roman Catholics, vied in paying honour to the effigy of a statesman who was allied as much to the Anglo-Saxon as to the Celtic race, and who died as he had lived, a disciple of the Reformed faith. Even Mr. Sullivan, warmed by the occasion into an eloquence not unworthy of the illustrious dead, drew from Grattan's career a lesson which we hope may sink deeply into the hearts of his countrymen. "Come here, Catholic," said the hon. gentleman, "and if any man dare preach to you the hateful creed of religious fanaticism, bring him to the feet of Grattan, and tell him that wherever else the hideous spirit of religious discord may find a home, it cannot find a place in this land, whose generous sons have enthroned to-day the figure of a Protestant patriot. Irishmen, if you be Protestants, and if any man would teach you to mistrust or feel a hostile thought towards the mass of your fellow-countrymen who bow before a different altar from your own—though no man now can be found to preach such a Gospel—come here to College Green, and behold the statue of Henry Grattan, your immortal coreligionist, the splendid Irish Protestant, who was the most generous protector of the liberties of his Catholic fellow-countrymen." Whether, if Grattan had lived in our time, he would have been a Home-Ruler or a politician of a wholly different stamp, is a speculation which could only lead those who might pursue it into a most unprofitable discussion; and we think that if Mr. Sullivan would really be content to hold up Grattan's name as a symbol of peace and charity he would offer to the patriot's memory the greatest tribute of reverence in his power.

Unfortunately, although Ireland is prospering and a contented feeling is springing up among all classes of the people, the spirit of faction is not yet dead; for so we must interpret that declaration of the Home-Rulers which appears to indicate that in the next session of Parliament they intend to play a game of obstruction. They tell us, in unequivocal language, that they meant to force the attention of Parliament to a comprehensive discussion of Irish grievances. If by this we are to understand that they propose to show grounds for amending the Irish Land Act in the interest of the tenant farmers, and also to demand that due respect shall be paid to the popular feeling in favour of the closing of public-houses on Sunday—then there can be no substantial cause of difference between Irish and English Liberals. We have never heard that Mr. Gladstone is pledged to the doctrine of the infallibility of the Land Act. If the working of the Act does not secure its primary object, which of course is to protect the tenant-farmer against injustice or spoliation, the Liberal party ought to be willing to assist in subjecting that measure to impartial examination and amendment. As for the Sunday-closing question, it would clearly be an error to regard that as the peculiar property of the Home-Rule party. On the contrary, it is well known that if a vote could have been taken last session on the second reading of Mr. Sullivan's Bill, a majority of the House of Commons would have supported it. Before we are in a position to entertain the crude proposition of the Home-Rulers for a legislative revolution in this country, it is necessary to ascertain whether the Parliament of the United Kingdom as at present constituted, is really intent on turning a deaf ear to the grievances of Ireland. The experience of the last few years is dead against such a theory; and we therefore cannot feel surprised that Lord Hartington, as a practical statesman, should decline to assume the responsibility of even appearing to angle for the support of the Home-Rulers. If they honestly desire to procure redress for Irish grievances, and not to subvert the political fabric of the three kingdoms, they will co-operate loyally with the English Liberals for the accomplishment of a practical and patriotic policy.

It is stated that the splendid collection of pictures bequeathed by the late Mr. Wynn Ellis, of Tockerton Tower, near Whitstable, to the National Gallery, nearly equals in number the whole of the pictures at present in the National Gallery.

#### Literature.

##### PSYCHOLOGY TAUGHT BY MACHINERY AND ELUCIDATED BY NATURAL SCIENCE.\*

The first quality that strikes one on taking up this work is the exceedingly careful way in which it is presented for the study of those who are disposed so to use it. Not only is there an ample table of contents and a descriptive list of illustrations, but there is a most minute and elaborate index of eighteen closely-printed pages, each page divided into three columns. The book itself contains only 244 pages of tolerably good-sized type, so that there is a column of index to about four and a-half pages of text throughout the book—a most unusual and generous allowance, for which the author expresses his acknowledgment to his daughter, Mrs. Odling.

Mr. Smees is pre-eminently a scientific man—he is a keen observer, an ardent student of nature. He is not, we think, primarily a metaphysician, but he has given much thought to many branches of science which connect themselves with the mechanism through which mind works, and his contribution to mental science is rather that of one who labours diligently in its outer courts than of one who worships at the inner shrine. He has many wise, practical suggestions to offer as regarding the discipline of the observing powers, the way to use the mind when it is in contact with outward nature, or busied with human affairs. He can also tell us how the human machine, as a part of external nature, does its work—how the laws of optics, acoustics, galvanism, and electricity are illustrated by the functions of the organs of sense and the nervous system. It is most interesting to find that we are not only fearfully but also mathematically made, and that in creating man as in creating solar systems "God geometrises," as Plato's splendid insight long ago remarked. Yet after physical science and mathematics have discoursed to their learned utmost about human nature, and those dim regions where the union between spirit and matter is supposed to be especially effected, we cannot but feel that the gulf between natural science and mental philosophy cannot be bridged over. Man is not (to borrow Mr. Matthew Arnold's formula) "a magnified and non-natural" galvanic battery; the eye is a wonderful camera, and its optical arrangements of marvellous nicety, but optics does not explain vision, and natural science will not explain man. By the duality of the human constitution metaphysics is for ever detached from physics, and belongs as much to the science of the supernatural as of the natural. Hence we are not sanguine as to the possibility of constructing a system of mental philosophy on a basis of physiology or any other branch of natural science. Observers of outward facts may help us to understand better the operations of our own minds, by showing what are the laws of cerebral action, how brain is influenced, and therefore thought is modified by external agencies—by bringing the exact sciences of optics and acoustics to interpret the practical working of the eye and ear—or by tracing the fine analogies and correspondences between galvanic currents or electric movements and nervous currents or muscular movements. But there are laws of thought which receive no elucidation from these researches, and after all these contributions have been garnered in from natural science the domain of strict metaphysics is still unexplored.

These reflections are suggested by a perusal of Mr. Smees's book. It is an ingenious contribution to mental science given by a natural philosopher; but the announcement of the title-page, that we may expect to find in it "a natural system of mental philosophy," is not fulfilled. Mr. Smees would harness logic to machinery, and try the legitimacy of inferences, and the validity of analysis by the use of "Relational Slates" and "Differential Machines," so that logical conclusions may be tested by joints, hinges, and pins. The notion that words and notions and facts can thus be placed together in exact mechanical adjustments, so that their logical relations can be ascertained by the working of a representative machinery, reminds one of the many thinking machines, and perpetual motion machines, that have been devised by visionary speculators in all ages. Words are not dead but living things, of quite inexhaustible vitality—marvellous in their reproductive affluence; germinating differently in different minds; plastic to the nature which accepts and uses

\* *The Mind of Man. Being a Natural System of Mental Philosophy.* By ALFRED SMEES, F.R.S., &c. (London: Bell, and Sons.

them; blending with other words and ideas in quite incalculable modes; changing with times and seasons; taking new forms of life from new eras in social, religious, national, and philosophic development. We remember years ago seeing Professor Faber's talking-machine, and we can recall the raptures of admiration which it caused, because the ingenious inventor could use a keyboard to produce articulate sounds. But all his art could not produce one sound that had the ring of life and feeling in it, and so it will be with Mr. Smees' relational machines. They will give back exactly what is put into them, no less and no more; and as you can only put the drierest husk of an idea into a machine, a mere semblance or simulacrum of a mental process, so you will only get out of it fantastic contortions of notions, but no living ideas. These notional phantasmagoria may have a certain interest, like the endless permutations of a kaleidoscope; but the logician who uses them will be only chewing his own cud, and fattening on his own regurgitations. Any one may vary his point of view of the universe by standing on his own head, or by the use of multiplying spectacles, and we shrewdly suspect such expedients might be made quite as suggestive as the working of a differential slate or the evolutions of a relational machine.

We do not think any mental operations beyond the most elementary verbal analysis can be governed or checked by this sort of machinery. Nor can we see that the voltaic process has been successfully applied to deduce the "Principles of the Human Mind." The table of sixty-eight of these principles contains many very interesting and important propositions, but they mostly belong to mental physiology, and leave the deepest question of metaphysics untouched.

It is indeed remarkable how a most accomplished scientist, as Mr. Smees assuredly is, may betray considerable feebleness of metaphysical analysis when he is investigating purely transcendental questions. Thus, in discussing the relation of the mind to religious thought, Mr. Smees tells us that "the first element of pure religion is the idea of the Almighty." It does not seem to require a very penetrating analysis to perceive that religion in its essence does not consist in ideas at all, and that its most elementary experience could not possibly evolve such a vast conception as that of "The Almighty." Some very eminent writers on the philosophy of religion affirm that a sense of absolute dependence is the primary germ of religious consciousness. Whether this be the case or not, doubtless the first indication of a religious sentiment cannot shape itself into an idea—it must exist as a dim consciousness of an overpowering presence, some profound pressure on the will, awakening a moral sense, and revealing to the subject of this experience the infinite mysteries of right and wrong—of duty and obligation. If Mr. Smees had worked out his philosophy of religion in this direction he would scarcely have urged upon preachers the supreme duty of teaching the attributes of the Deity as the most prominent and essential topic of pulpit discourse.

Mr. Smees is as ingenious in making words as in inventing machines. He talks of aisthesis, opaisthesis, ousaisthesis, gumaisthesis, rhinaisthesis, coenaisthesis, syndramic, noemic. If any of our readers are curious to know the meaning of these queer candidates for citizenship in philosophic vernacular, we can only refer them first to their Greek Lexicons, and then to Mr. Smees's book.

#### CLIMBING PLANTS.\*

The first edition of this book appeared in the "Journal of the Linnean Society" in 1865. During the ten years that have since elapsed Mr. Darwin's positions have been criticised and illustrated by naturalists, principally in England and Germany, and Mr. Darwin has had regard to their labours in his new edition. "Some additional facts" appear in this volume. Mr. Darwin always gives his readers the latest information; he has enriched this book with many references to Professor Sachs's admirable "Text Book of Botany," the English translation of which by Mr. Bennett and Mr. Thistleton Dyer was published this year by Messrs. Macmillan and Co.

Mr. Darwin treats of climbing plants under four heads: twining plants, leaf-climbers, tendril-bearers, and hook and root climbers. The last class are the simplest and least specialised; being, in power of spontaneous motion and in sensitiveness, far inferior to the other three. Both morphologically and systematically, leaf-climbers and tendril-bearers are closely con-

nected. Some tendrils are modifications of leaves with their petioles; and flower-peduncles, which furnish by modification another large class of tendrils, are morphologically associated with leaves. Of some plants, such as *Corydalis claviculata*, it is difficult to say whether they should be called leaf-climbers or tendril-bearers. An inspection of this plant and the study of its habits suggest, as Mr. Darwin affirms, that we have here "a plant in an actual state of transition from a leaf-climber to a tendril-bearer." These two classes of climbers and the twining plants possess the power of spontaneous movement in a high degree—the leaf-climbers and tendril-bearers having also, to a remarkable extent, the ability of responding to a touch; the conspicuous difference between them is that, while in the twiners the property is possessed by the plant as a whole, in the other two it belongs either solely or most completely to specialised organs. The hop, for instance, twines bodily around its support, only the first two or three joints above the ground growing straight and continuing stationary. The genus *Clematis*, again, retains some power of twining, but its species are mainly lifted up to the light and air by the leaf-stalks, which encircle neighbouring twigs and grow after contact thick and strong. The vine climbs entirely by its tendrils; here the specialisation is complete. The adaptations of climbing plants are not so numerous and varied as those by which cross-fertilisation is secured, and perhaps readers who remember the charm of Mr. Darwin's book on Orchids may find this book more severely taxing their attention. No lover of natural science can, however, fail to be interested in the facts which are here recorded; and the varied habits of climbing plants, the differences in the methods by which they climb, and, still more, the large number of natural orders in which climbers are found, will be very suggestive in the discussion of the Evolution doctrine.

The spontaneous movements of climbers were very carefully watched and recorded by Mr. Darwin. He describes them as sweeping out ellipses of various dimensions, as if in search of something on which to rest themselves, and winding round an object fitted to support them. The Virginian creeper does not revolve spontaneously, but its tendrils, "when they meet with a flat surface of wood or a wall, turn all their branches towards it, and spreading them widely apart, bring their hooked tips laterally into contact with it. In effecting this, the several branches, after touching the surface, often rise up, place themselves in a new position, and again come down into contact with it." The extremity of the tendril of *Bignonia speciosa* "is almost straight and sharp. The whole terminal portion exhibits a singular habit, which in an animal would be called an instinct; for it continually searches for any little crevice or hole into which to insert itself. I had two young plants; and, after having observed this habit, I placed near them posts, which had been bored by beetles, or had become fissured by drying. The tendrils, by their own movements, and by that of the internodes, slowly travelled over the surface of the wood, and when the apex came to a hole or fissure it inserted itself; in order to effect this the extremity for a length of a half or quarter of an inch would often bend itself at right angles to the basal part. I have watched this process between twenty and thirty times. The same tendril would frequently withdraw from one hole and insert its point into a second hole. I have also seen a tendril keep its point, in one case for twenty hours, and in another for thirty-six hours, in a minute hole, and then withdraw it."

The sensitiveness of tendrils and flower-peduncles to a touch and to prolonged pressure was also investigated by Mr. Darwin. Again and again he records how slight rubbing on one side or another produced curvature on the rubbed side, the tendril straightening itself again after an interval; while loops of soft thread, weighing from 2 grains to 1-32nd of a grain produced in many plants distinct and often permanent curvature.

Mr. Darwin attributes, with Sachs, the revolving movements of climbing plants to unequal growth. By painting coloured streaks along one surface of a shoot, he proved that the revolving shoot was also curved, and that the curvature or "self-bowing" of the shoot, was "successively directed to all points of the compass." Our readers will remember the common physical experiment by which the unequal expansion of metals is illustrated. Two strips of different metals are riveted together and heated, the result of their unequal expansion is that the strips bow, the longer strip being on the convex side. Now, if instead of two strips of metal, a stout wire of the more expansive metal were fastened diagonally on to a strip of the less expansive,

the result would be not a simple but a spiral curve. In a growing shoot a line of more active growth revolving in an ascending spire would produce an analogous phenomenon. Mr. Darwin does not, however, attribute, as does Sachs, the curvature resulting from a touch to unequal growth:—

"One of my chief reasons for doubting whether the curvature from a touch is the result of growth, is the extraordinary rapidity of the movement. I have seen the extremity of a tendril of *Passiflora gracilis*, after being touched, distinctly bent in twenty-five seconds, and often in thirty seconds, and so it is with the thicker tendril of *Sicyos*. It appears hardly possible that their outer surfaces could have actually grown in length, which implies a permanent modification of structure in so short a time."

He attributes it to a cell contraction directly following on the touch. There are many other points of interest in the book. Some plants revolve with the sun, others against it; some growing shoots move to the light, others away from it. For information on these matters, as well as on the varying times of revolution, the securing of climbers to the object to which they are attached by the secretion of viscid matter at the extremity of the tendrils or the thickening of their substance, &c., we must refer our readers to the book itself. They will find Mr. Darwin here, as in all his writings, a careful observer, a lucid expositor, and a trustworthy guide.

#### "DANTE AND BEATRICE."\*

To the critic, weary of the worthless novels produced at the present day in such amazing quantities, it is very pleasant to meet with a romance written in the spirit of a scholar, and filled with healthy thought and high purpose; and such a book is "Dante and Beatrice." This romance tells the story of the hopeless love of Dante Alighieri and Beatrice Portinari—that love, which the genius of the great Florentine has made famous throughout the world. Poetry has rendered no greater service to mankind than by ennobling and idealising the passion of love, and lifting it above earthly grossness; and no poet has done better service in this respect than Dante, in those verses in which he has sung his high and pure love for Beatrice.

The great difficulty of the novelist who writes of times long past is to make his characters live and think and feel, not as men do now, but as they did in the age he has chosen for the scene of his story. This difficulty has only been overcome in a very few cases. Thackeray, in "Esmond," and George Eliot, in "Romola," are possibly the only instances of complete success in our literature. Sir Walter Scott was successful in the pictures he has drawn of the Jacobins of 1745, but he had the advantage of knowing men and women who in their youth had taken part in the events he described, and who still retained the feelings of the time. In his romances of the middle ages, notwithstanding the genius and the dramatic skill with which they are written, the reader cannot avoid a grave misgiving that the characters, however picturesque and animated, yet talk and act in a way far different to that of the actual men and women of the period portrayed. The author of "Dante and Beatrice" has escaped any flagrant failure in this respect, but yet we cannot say that he has been altogether successful. In many of the sentiments expressed by the personages of the tale the reader cannot avoid feeling that he is listening to a man of the nineteenth rather than to one of the thirteenth century; for instance, a Florentine banker says—"If my neighbour differs from me—so much the better! I will labour harder to convince him of my conviction. The minority of to-day is the majority of tomorrow! It is only minorities that are indestructible." Such words certainly sound more like what one would expect from a follower of Mr. John Stuart Mill in our own day, than from an Italian politician of the thirteenth century, when majorities had such an unpleasantly real way of attempting the destruction of minorities.

The plot of the romance is a very simple one. Dante has loved Beatrice from childhood, and she has returned his love; but, although of noble birth, he was too poor to venture to demand the hand of the daughter of the wealthy Falco Portinari. Beatrice is betrothed to a rich banker, Simon dei Bardi, and three years later is married to him. He is a cold, unimaginative man, altogether engrossed in his business affairs, and it was impossible for there ever to have existed any sympathy between him and the beautiful and noble-minded Beatrice. Four years after the marriage Beatrice died, leaving Dante to his unending sorrow. This is the whole story. The author gives us a minute description of life in Florence in these troublous

\* *The Movements and Habits of Climbing Plants.* By CHARLES DARWIN, M.A., F.R.S. Second Edition, revised. With illustrations. (London: John Murray.)

\* *Dante and Beatrice.* By ROXBURGH LOTHIAN. (London: Henry S. King and Co.)

times. We are shown the working of the hateful Inquisition already established there, and are introduced to a great number of characters—many bad monks and some good, nobles, scholars, and simple citizens are carefully described. In all this the author shows he has studied the history of the time with great care, and he has spared no pains on the picture he has drawn for us, but yet he somewhat fails to make his characters live and breathe; and he has not the art to make the reader take any deep interest in them. Perhaps it was impossible to give such a story the concentration and dramatic interest which are necessary to make a romance completely successful; and strict adherence to historical truth, doubtless, was an additional difficulty. The first, second, and third requisite in a novel is that it shall interest the reader, and fix his attention without effort on his part; and we must admit that in this the author often fails. We are sorry to have to make this admission, as no one who reads this story can fail to feel its great superiority in tone and feeling to the ordinary novel.

In the book will be found much curious and interesting information. The author's description of the "Bridge Brethren" is a very pleasant one: "The functions or duties of the Bridge Brethren were to care for the sick whom they found on the roads and ways; to defend travellers against brigands and thieves; to establish upon rivers and streams the necessary and adequate ferries and bridges, which they afterwards maintained by means of a small tax or toll, from payment of which the poor were exempted." This order had branches in Germany and France, and other parts of Europe, and for many centuries did much good work. We are told that "their rule of hard labour, secluded life and devoted offices did not render celibacy necessary"; but, as, when a man and his wife joined the community, they were required to live apart, it must have been difficult for an illiterate "Brother," unused to subtle distinctions, exactly to understand the difference between this rule and that of the celibate orders. In 1282 the first election of popular priori or ruling magistrates for Florence took place; these were three in number, and they served for two months only, and could not be again chosen for two years. For the whole of their short term of office the magistrates lived in the strong tower of La Castagna, never once leaving it until the term had expired. In the thirteenth century Florence was as yet without many of those buildings which still make it so surpassingly beautiful, but even then it was a most picturesque and lovely city, and the author has described it with much care. The want of law shown in the frequent contests in the streets, and above all the shadow cast over life by the constant dread of the Inquisition, may, however, well reconcile the reader to living in our own day and land, with all the ugliness of our surroundings, rather than in the beautiful Florence of the middle ages. No picture of the times would be at all complete which did not give a large place to the monks and clergy of the Church, and in this book they occupy a large space. The author evidently has no prejudice against them, and some of those he shows us are amiable and good men, and he has drawn their characters with a loving hand. The majority, however, are revolting in their wickedness, treachery, and debauchery, and for this description there is abundant warrant in contemporary chronicles. In conclusion, we give the description of a dish prepared by the cook of Cardinal Latino degli Orsini, High General Inquisitor, which forcibly shows the luxury practised by the princes of the Church. The cook is explaining to the cardinal how it had been prepared—

"I selected a fat, short-legged, plump-rumped pullet, six months old, fed in a warm, airy spot, upon seed corn, and bread soaked in milk. Sand, green herbs, and even flowers, were given her twice a day, with the purest water, fresh vine-leaves and dry straw. She led a delicious life, and no doubt wished to live for ever. She was mistaken. I devoted her to your sacred eminence. I put her into a twilled linen sack or bag, with two pats of iced butter, some shred onions, and a pinch of allspice. A second linen sack or bag was drawn over the first. I sealed her up firmly, and stewed her to a turn."

An "artist" like Cardinal Latino's cook would certainly have had much to teach even to a modern lecturer on cookery; such care as that shown in the training of the pullet is scarcely dreamed of in the philosophy of a "chef" in our degenerate day.

#### THE ART JOURNAL FOR 1875.

This volume of the *Art Journal* is of more than usual interest on account of the Landseer sketches which have been so anxiously looked

\* *The Art Journal*, Vol. XIV. New series. (London: Virtue and Co.)

for from month to month during the year. Now that we see them together in the volume, we are more than ever impressed by a sense of the benefit the publishers have done to the public in thus issuing these engravings. They show Landseer's amazing power and versatility; his quickness to perceive picturesque points where others missed them; his capacity to reach what is typical without losing the grace and piquancy of individual character in the animals he most loved to paint; and his faculty of catching up in a single hurried line more of meaning than most artists can contrive to convey by much labour and effort. His extreme simplicity of meaning together with subtlety of effect is, indeed, surprising. As evidence of this, let us refer to the "Advance" and the "Retreat," p. 67, "At Work," p. 162, and the "Duck Pond," p. 163, "Hind's Heads," p. 226, and "A Waterfall," p. 277; "On the Common," p. 258; and "Dogs at Bay," p. 259. In addition to the ordinary quantum of steel engravings after the best masters, some of which are very fine, we have in this volume a valuable series on the "Stately Homes of England," by S. C. Hall and Llewellynn Jewitt; another and very fresh and interesting series on metal work among the Hindoos, by Dr. Hunter; several articles on the "Ancient Stone Crosses of England," by Alfred Rimmer, with carefully executed engravings; biographical and critical sketches of the great masters; art travel papers, by G. W. Beavington Atkinson; and a short series on "The Progress of our Art Industries," by Professor Archer. These, together with separate articles by well-known writers, and the usual notices of exhibitions, special criticisms on works of particular note, and reviews of books bearing on art and industry, make up, as we have said, a volume of particular attractiveness. And we should not omit to speak of the beautiful etchings at p. 340 by the late Robert Brandard, which show particular skill in light and shade, and are most finished in every detail.

#### SOME RECENT POEMS.\*

Mr. Call's "Reverberations," we may in all sincerity say, seem to us of less value at the present moment than the glimpse of autobiography with which he prefaces them. It does not seem to us that he has declared himself to be void of a theology, though he honestly abandoned the Church of England. On the contrary, he is full of the sentiment of religion, as many positivists are, without which theological confession, as exhibited in the subscription of creeds, is apt to prove a poor test indeed. He shows himself to us a man of fine sympathies, wedded to an exact and exacting intellect, quick to perceive logical contradictions, but yielding easily to high impulses; and we cannot but regard the circumstance that such a man could not consistently maintain his position in the English Church, as another added to the many proofs of the incompatibility of comprehension with a chameleon creed. There is something very touching in some of the incidents he gives us. As to the poems they are marked by graceful simplicity and a certain reserve of strength, but they seldom rise to real passion. They are intellectual rather than emotional, and even the old myths are seen only through the mist of the controversies in which the writer was interested as he wrote. The reactionary theologian and thinker has too often spoiled the poet. The best to our thinking is that called "Genesis," which has a fullness of thought and polish, which sometimes reminds one a little of Goethe. In such social lays as "Maize" the author shows real enthusiasm; and it is perhaps a pity for him as regards extensive audience that he did not include a few more of this class. As it is, the book will appeal to the few, to the intellectually curious, only perhaps to a select number of them.

Mr. Stone's volume is very different in every way. It shows him a true Churchman, never visited by doubts or passionate rebellions. He moves contentedly within the Church's "sheltered

\* 1. *Reverberations Revised. With a Chapter from My Autobiography*. By W. M. W. CALL, M.A., Cambridge, author of "Golden Histories." (Trübner and Co.)

2. *Sonnets of the Sacred Year*. By the Rev. S. J. STONE, M.A. (Religious Tract Society.)

3. *Hymns for Infant Minds*. By ANN and JANE TAYLOR. Selected, revised, and illustrated by JOSIAH GILBERT, editor of "Memorials of Mrs. Gilbert." (Hodder and Stoughton.)

4. *Granda and Other Poems*. By M. SABESTIN. (Samuel Tinsley.)

5. *Poems and Sonnets*. By H. GREENBOUGH SMITH, B.A. (Samuel Tinsley.)

6. *A Story Without Names and Other Poems*. By JAMES BOWNES, M.A. (Ward, Lock, and Taylor.)

7. *The Lady of Lipari*. A Poem in Three Cantos. (Henry S. King and Co.)

8. *Sonnets, Songs, and Stories*. By CORA KENNEDY AITKEN, author of "Legends and Memories of Scotland." (Hodder and Stoughton.)

pale," as well as within the sonnet's "scanty bound." He has a good ear, and has thoroughly studied the form which he uses, which is more than can be said for many even of our accepted verse-writers, who attempt it; and most people will learn a good deal from the essay he has prefixed to the Sonnets. All are studiously careful in style, but they seldom rise into the highest rank; the best is perhaps the following on the Eighteenth Sunday after Trinity, on the text, "Waiting for the Coming of our Lord Jesus Christ":—

"Mid all that dawns or that distracts I wait:  
This shall not hold me back by stress of woe,  
Nor that seduce by aught of bliss below;  
Mine eyes are fixed upon a far-off gate,  
Whose pearly portals, be it soon or late,  
One day shall open, and I wait to know  
What things my Lord hath hidden; and to go,  
An heir with him, to claim my birth's estate,  
I wait to see my enemy overthrown  
Far ever 'neath the chariot of my King;  
I wait to see the glory of that world  
Whereof the poet-prophets song and sing.  
But this of all that comes I want to see—  
The Face of Him Who gave Himself for me.

The volume is very beautifully printed and got up.

What associations a re-reading of Ann and Jane Taylor's "Hymns for Infant Minds" awaken! What hold they laid on the mind and heart, and how they have enwrapt themselves with sweet and tender memories! It is only natural that we, having thus benefited by the simple purity and lofty teaching of these hymns, should rejoice to see them in a form which will ensure that many children of to-day shall share our delight. There is no need to particularise. Mr. Gilbert has dealt reverently with our favourites, and though he has rejected one or two, he has in this, perhaps, done well. The volume is very neat and pretty, and the little cuts from the editor's hand are simple in execution, but expressive—well-suited to the class of readers for whom it is intended.

"Granada" is rather an ambitious poem in octosyllabic iambics—after the fashion of a style which was once popular, but now has rather lost favour. We confess it has not met our taste, though now and then we come on a well-turned couplet. There is some force in "Sobieski," and "Hildegarde" has a meritorious touch or two; but what could possibly have made the author pass such a stanza as this at the very outset:—

Beside the gate of Falkenburg  
The armed and bearded warrior stood,  
And gazed upon the splendid scene  
In something like a musing mood.

Which really will not do even in ballad metre!

Mr. Greenhough Smith has not much force or originality; but he is neat and finished, and understands the niceties of metre. In "The Shell" we have one or two very good effects, though in a familiar and almost hackneyed metre. We think the worst poem in the book is that which is placed first—a solecism we can hardly understand.

Mr. Bownes has not even correctness of versification to recommend his pieces. They are commonplace in conception, and show little art. "A Shipwreck" and "War" are far from good, and the preface, "Hail, Critic, with thy supercilious look!" is surely a supererogation!

The "Lady of Lipari" is very different from this last. It is a versified story from Boccaccio, and is sweet, musical, and well sustained. The worst of it is, the story itself and the verse both belong to an order now helplessly hackneyed and conventional. It is only such a stanza as this which reconciles us to either:—

And past they glide, and lay their sails to rest,  
And beat with even oars the drop-dimmed sea  
So near the bustling beach; then loud the heat  
Is heard to cease. They lift the blades as he  
Commands who steers the ship that grating now  
Grazes the shingly sands that meet her prow.

With Miss Cora Kennedy Aitken's "Sonnets, Songs, and Stories" we are disappointed. Not that they are really bad in themselves, but that her former volume led us to expect more—far more, from her. She has not mastered the sonnet construction, her style generally is very loose, and not seldom the thought is poor and passion wholly lacking. This we give as a fair specimen:—

We are not ignorant, nor weak, nor dull,

Nor cowards, who desire to be true,

And dare not; for the land is powerful!

Enough to claim from all its due!

Born with a courage none shall dare to doubt

With generosity and common-sense,

With native insight and intelligence

Is broad and fair, and girdled round about

With seas and mountains, drapery of God!

Then shame upon us for the tricks of trade,

The tricks of Government, the private fraud,

The tricks in art and music that are made

Subservient, dragged from holy wall to make

Money with eagerness for money's sake.

And, we dare say, from this our readers will understand our disappointment.

## THE LIFE OF MAN AFTER DEATH.\*

We have already had abundant evidence of Canon Lyttelton's warm desire to find a point of unity between the later "results of science" and the cherished sentiments that have gathered round the common Christian dogmas. When science demonstrated with absolute certainty that these bodies of ours are in a constant flux—that the particles of which they are built up pass and change continually—it seemed as though a severe blow had been dealt at the Scriptural idea of the resurrection of the body. But the theologian had only to look a little deeper and a little further to find that, so far as his argument for the resurrection of the body could be affected by such demonstration, it had been shallow and incomplete, and in fact based on a wrong conception of that personality around which the mere particles composing the body are built. One of the main purposes of this little volume of Canon Lyttelton's is to put the argument in its true form, so as to show that Scripture properly interpreted takes a higher and more spiritual reach of meaning even in the light of that scientific demonstration. "Our own bodies and the whole material universe," says Canon Lyttelton, "may be compared to that mystic bush, seen in vision by Moses in the wilderness, 'for ever burning, but never consumed.' For all living matter is (in the most literal sense, chemists tell us) really, though slowly, *burning*; and every living body at which you look is always in the act of perishing, only that it is constantly renewed—rebuilt out of old materials. Look at the world as a whole—you see one tree die, but another comes in its place; one generation passes away, but new generations are in continual succession born, to fill the vacant places of those who have disappeared. And if you ask why does not Nature perish? we candidly answer, For the same reason that the burning bush did not: namely, that in the middle of the perishing world there lives and works One who perishes not—the One unwearied, inexhaustible Fountain of Life and Being."

After having shown the complete fallacy of the idea that our bodies can possibly after death be reconstructed of the same atoms as formerly composed them, and having referred to St. Paul's idea of resurrection as illustrated by the seed, he proceeds to say—summing-up concisely the whole gist of the question as to the Resurrection:—

It is not, I think, probable that by this illustration from the seed and the plant, St. Paul meant that the resurrection-body will grow out of the old and earthly one, strictly speaking as a plant does out of its seed. Surely not. He was only, I humbly venture to think, illustrating one great mystery by another, of a somewhat similar, though also of a somewhat different kind. He is showing how life altogether is a mystery—how many things there are in Nature, and specially in living plants and animals, which it is beyond our power at present to understand; and among others this, that out of so simple-looking a thing as a seed there should grow up a glorious plant, with its many coloured blossoms, flowers, fruits. Can you, he means, explain that? Could you have expected any such thing beforehand? And yet there it is, one of the standing marvels of our everyday life. . . . Of man's composite personality some parts are destined to survive death, and to reclothe themselves in some new and characteristic form in a higher state of existence. And in this whole personality of man, with its multiplicity of mysterious vital powers, forces, attributes, there is, you should notice, one that is specially connected with the body, which forms, I think we may say, in a special sense, the mediating power between soul and body, that is, the wonder-working, formative or building power, by means of which it is given to the soul to lay hold of and appropriate surrounding matter; and which is continuously engaged, during life, in fashioning its atoms into a living body, or rather into a succession of living bodies. This power, or vital force, stands to our bodies in just the same relation in which the seed, or the seminal force in the seed, does to the plant; it is its originating and controlling force, its law, the pervading and subordinately creative power of its life.

Now, if such a "building force" attached to the soul during its life in this world, was always, by the law of its nature, appropriating matter, and therewith building for itself out of the materials of this world a fitting body, then, when the soul is transferred to another sphere of existence carrying with it thither this "formative force," that force will, from its very nature, continue, in that world too, doing its proper work. There, too, it will appropriate and mould into characteristic forms the new material, whatever it may be, placed within its reach. And so it will build itself into a new body—or possibly, if such body in any way wastes away there, as ours do on earth—a succession of new bodies. If the materials thus given to it are what St. Paul calls "spiritual," "celestial," "incorruptible," "immortal," then the body it will form out of them will have these qualities also. So it will be "a glorious body" fitted to the glorious world in which it is to live.

Besides a valuable catena of opinions of

eminent divines on this matter, Canon Lyttelton deals in a very attractive manner with the question of Christian burial, declaring rather against cremation, and in favour of such modes of burial recommended by Dr. Mohr and Dr. Richardson and Mr. Seymour Haden, as make certain speedy decay. To anyone interested in these questions, we recommend Canon Lyttelton's book, which will have an additional value to such in giving references to many other works. He writes in a most thoughtful and devout spirit, at once stimulating and refreshing.

## THE JANUARY QUARTERLIES.

Unquestionably the ablest article in the *British Quarterly* is that on Mr. Herbert Spencer's *Sociology*, but we are rather surprised to see it, for it is not very long ago since that journal dealt with the same subject. There is a great deal of clever criticism in the present paper, and more than clever criticism, of suggestive thought upon first principles, but for the most part the article is too critical, and we feel, after reading it, that we are not much advanced towards the solution of the problems that are raised in Mr. Spencer's writings. We scarcely know how to characterise the paper headed "Among the Prophets." It is written by a Christian, but by what kind of a Christian? A great deal of it consists of quotations; but nevertheless the quotations are as new as they are good. Yet we read with some surprise the last two sentences, which, notwithstanding what goes before, need further explanation of their meaning than is given by the writer:—

What we contend for is simply this—that the system through which the Jewish prophets worked was in the main the same as that which the modern dervishes employ. If this proposition be true, an examination of the modern system will be of similar use to the theologian and the philosopher to that which the physician finds in the researches of comparative anatomy; and although the lucubrations of a Dervish poet may not be comparable with the outpourings of the inspired soul of a Hebrew prophet, yet they will possess a greater importance in our eyes if we recognise them as generated by the same system, and developed by similar external surroundings.

The "Hindoo Woman" is a magazine rather than a quarterly article. The article on "Servia" which follows the one we have just mentioned, is of remarkable ability, indicating wide knowledge and statesmanlike thought. The article on "The Stock Exchange and Foreign Loans" is also well done, and deals faithfully with the moral disease which is at the root of the recent failures. We had hoped to find large quotable matter in "Disestablishment in New England," but it is clear that we have before us only the introduction of a paper upon that subject. As yet it is establishment only that is dealt with, and that is not carried down to the most recent period. But we have the promise of a "continuation." There is great freshness in the next paper on "Political Questions in Italy," which we must put down to a foreign writer—which also, we do to the paper just mentioned. Neither the information nor the style is English, but it should be the more valuable on that very account to Englishmen, who, above all people, need to look at public questions from points of view other than their own.

The January number of the *Westminster Review* is one of the ablest that has ever been produced. The paper on "Foreign Loans and National Debts" is comparatively exhaustive, and conveys some sound lessons in political economy—upon which question the *Westminster* is always an advanced authority. The article on "Old Catholicism" deals mercilessly with the "ecclesiastical rubbish" of a portion of the ecclesiastical world, especially with the position taken by some English Churchmen at the Bonn Conference. Mr. Hepworth Dixon is fairly dealt with in "White Conquest," although Mr. Hepworth Dixon himself is not likely to think so. That gentleman's remarkably fine writing is certainly not over-valued, but at the same time he is credited with the fact of having written a very readable if somewhat vulgar book. There is, however, just now, a tendency to write down Mr. Dixon, who, whatever may be said against him, is an active and generally reliable explorer, although his style is not the most refined; but a man must have real power who excites the biggest critics to write against him as Mr. Dixon does. There are many who will take exception to some opinions in the able article on "The Origin and Development of Man," but we may quote the last paragraph:—

Whatever may be the ultimate verdict of science, man now stands pre-eminent in the rank of living organisms, and notwithstanding a few instances of decay, is yet young and vigorous, destined perhaps to be the progenitor of a still more highly organised being, capable of carrying to perfection those works which are now only dimly shadowed forth, and of carving out

for himself a destiny more brilliant than anything we can now conceive to be possible; for the past history of the world shows conclusively that progress is the irrevocable decree of nature, and that no step forward can be ultimately lost, even though sometimes obscured for a time by ruder footprints. Thus the civilisations, as well as the living organisms, of the past, though sometimes apparently lost, have only served as a basis for more perfect forms of both, and we may reasonably hope that so it will continue to be in that far-off future towards which we press.

In the last-mentioned article and in "The Philosophy of Pessimism" which follows, there is a great deal of characteristic Westminster Reviewism. We are not inclined to make even the curtest remark upon the latter, but we must protest against its generally cheerless view of life. Has it not always been, however, that the philosophers are the most melancholy of the human race? Nevertheless it is wise to read what the philosophers have to say. Following this paper we have articles of unusual ability and interest on "The Civil Service," the "Intellectual Revival of the Middle Ages," and the "Laws of Musical Expression"—the last, however, only a brief account of M. Lassé's work. But should not an English reviewer take the trouble to translate his quotations?

The editor of the *New Quarterly Magazine* has given us in some respects the best number that has been issued. The new programme is fully carried out. Miss Cobbe contributes a very fresh article entitled "Backward Ho!" the intent of which is to expose Spiritualism and Ritualism—which is done. But Miss Cobbe has a faith of her own, and believes, notwithstanding these "backward" waves, in another and greater reformation of religion. Next, Mr. Robert Buchanan gives an article on "Aeschylus and Victor Hugo," but Mr. Buchanan has once more to be told that he is a better poet than critic. There is a delightful article on "Lawn Tennis," by Mr. Latouche, which will make almost anybody resolve to adopt this attractive and healthy game. Miss Rothschild's article on "The Hebrew Woman," will be read with both curiosity and respect—curiosity because of the name of the writer and respect because of what is written. The article is greatly above the average of good writing and thinking. Mr. Mortimer Collins gives an amusing paper on "Almanacs," but we beg to call his attention to a lapse of memory on page 427. We have two very good tales—but such tales should not both be foreign. The editor's new article, "Current Literature and Current Criticism," indicates a singular absence of critical reserve and a singular presence of bad taste. We are sorry to say so, but it is the fact.

## BRIEF NOTICES.

*Round the Tower, or the Story of the London City Mission.* By JOHN MATTHIAS WEYLAND. (S. W. Partridge and Co.) Mr. Weyland has given us in this volume not merely a history, as might be supposed from a portion of the title, but a series of graphic pictures of the society in which the City Mission works around the Tower. Of the history of the London City Mission there is a brief but animated sketch. It was one of those great conceptions with which great men would have nothing to do and predicted would come to nothing. David Nasmyth, when the project of such a mission had taken hold of his heart, waited upon the Bishop of London, who altogether discouraged it; he waited upon Dr. Campbell, and Dr. Campbell preached a sermon predicting its failure. As he says, he was "repelled at every step" as most originators of great movements have been, but he went on in spite of the repulsion, and the result was the London City Mission. What work is being done by the agents of that body in one of the worst districts of London is very graphically described by Mr. Weyland himself, one of its agents. He takes us to the thieves' kitchen and parlour, to the lodging dens, to Tiger Bay and its opium houses; to the "Devil's Garden," Rag Fair, to barracks and to hospitals. It is distressingly painful to read of the abounding misery and vice which are brought before us in these pages, but the author does not allow his work to become too painful. He lights it up, here and there, with cheerful and even humorous incidents, while he constantly gives proof of the effectiveness of the Word. His book is one which should awaken and enlarge, not a sentimental and unfruitful, but an active sympathy. This is its purpose, and this purpose it will effect.

*Chapters in Irish Church History.* By W. B. KIRKPATRICK, D.D. (S. W. Partridge and Co.) It might be thought a very difficult work to write an impartial history of the Irish Church, but surely this difficulty is less in writing a small than a large volume. This is a small volume, and, therefore,

\* *Scripture Revelations of the Life of Man after Death, and the Christian Doctrines of Descent into Hell, the Resurrection of the Body and the Life Everlasting.* Edited by the Hon. and Rev. W. H. LYTTELTON, M.A., Rector of Hagley and Honorary Canon of Worcester. (Daldy, Isaacs and Co.)

much is omitted; but we are bound to bear testimony to the fine moderation of its tone and the charity of its spirit. The author avowedly desires to draw a lesson in favour of mutual forbearance, and he does so. We have a valuable testimony from him of the effects of disestablishment. He says:—

The Irish Episcopal Church is placed in a new position by its recent disestablishment. The people have now a voice in the selection of the clergy, and the Church is now relieved from its thralldom to the State by which it was often so grievously hampered and hindered in its spiritual movements. It has become free to carry forward its evangelistic operations over the length and breadth of the land, and has now such means of inward growth and of outward diffusion as it has never possessed since it was planted in this country. Further, says the author, "all the various religious denominations of this country seem at present to be imbued with the spirit of unwonted zeal and activity." Some desponding English Churchmen will, perhaps, take a little courage from this testimony.

*Time and Time Tellers.* By JAMES W. BENSON. (Robert Hardwicke.) Any one who may expect from the title of this work, a mechanical treatise upon clocks and watches, will mistake the author's purpose. There are many mechanical details, but the work is mainly a chapter in the history of inventions. A more interesting chapter was scarcely ever written. Mr. Benson begins at the very beginning, telling us how time was computed and divided by ancient nations and by our own forefathers. He describes and gives engravings of the earliest clocks and watches. Here is the old ring dial; the silver oblong and cornered pocket dial of some three hundred or more years ago; the skull watch of Mary Queen of Scots; the egg watch of Oliver Cromwell; and the handsome round watch belonging to John Milton, with his name and the date of 1631, which, after some years of residence in the United States, is now safely lodged in the British Museum. Mr. Benson also tells, in the clear language of one who perfectly knows and understands, the nature of each modern improvement in watch and clock construction. We are glad to learn from him that special effort is now being made here to compete with French workmanship, in beauty of decorations, and variety of pattern—superiority of workmanship already belonging to Englishmen. The most general readers will find this a peculiarly interesting book, the tale of which is well told with great scientific knowledge and literary skill.

*Round My House. Tales of Rural Life in France in Peace and War.* By PHILIP GILBERT HAMERTON. (Seeley, Jackson, and Halliday.) What will surprise most readers of this work is its thorough freshness. We expected a genial book from Mr. Hamerton's pen, and this is as genial as sunshine, but we hardly expected to be told so much that we did not know before. Mr. Hamerton, however, says that what excites his wonder most about English ideas concerning French people is, "Not that they should be inaccurate (for ideas about foreign nations are always inaccurate) but that they should be on many subjects *exactly* the reverse of the truth." So we find—and it is pleasant to find it, for what is told by the author greatly raises our estimation of the people as a whole. And it is very clear that they do many more things well in France than English people are apt to suppose. Besides the pleasant social sketches in this volume we have many acute and broadly sensible remarks on French politics, education, and religion. Mr. Hamerton has hope of the future of France, conditioned upon a system of regularly working representative government, national education, and religious equality. There seems to be an increasing tendency to scepticism in the rural districts, combined with great ignorance but a good disposition. We envy Mr. Hamerton the time he spent in them, and many writers would be glad to possess his bright and pleasant style.

*In Search of Truth. Conversations on the Bible and Popular Theology for Young People.* By AMY. (London: Trübner. 1875.) This is an attempt to convey to the minds of children reasons for rejecting many of the dogmas of the theology which used to be current, but are fast becoming obsolete. Aunt Amy and Aunt Polly discuss these negations with Miss Mary and Miss May and Miss Cara and Master Ernest, and some other young folks, on fourteen successive Sunday afternoons. Even admitting the justness of their reasoning, and the wisdom of their conclusions (which we are by no means disposed to do in all the cases which arise), we question the wisdom of teaching negations, as such, to children—or to adults either, we may add. The process of un-learning wrong beliefs is a very delicate and difficult one, and usually is a matter

rather of general mental and spiritual growth than of argument and controversy. The mere displacement of error is not a very noble work, and may even be a very injurious one. For it is obvious that a right spiritual attitude may for a time be inseparably associated with very mistaken beliefs, and it is not right to disturb these beliefs till the true ideas which really, though unconsciously, determine the attitude of the spirit are recognised and accepted. When this condition is reached error glides out of existence without shock or spasm, and the mind is not lacerated and scarred by the premature lopping off of the deciduous growths which belong to the stages of its immaturity. This law of growth is quite forgotten by such teachers as Aunt Amy. It is strange that this should be so, because one of the most mischievous practices of the theological systems which they oppose is this same dogmatism, which judges of creeds quite apart from their interior relation to the minds which hold them. And one of the most valuable characteristics of the better methods of Christian teaching which are now rising is exactly that of not undervaluing creeds, but always valuing them in a spiritual way, and with a discriminating reference to the moral conditions by which they are both evolved and supported. Of course Aunt Amy is shallow—skims over big surfaces, complacently unconscious of the depths below—but she is reverent, and never flippant; and the gentle rattle of her polemical artillery will produce few destructive effects, and while doing little good will certainly do no harm.

*The Anchor of the Soul, and Other Sermons.* By the late Rev. WILLIAM ARNOT. (T. Nelson and Sons.) We quite agree that these sermons will be "welcomed throughout the Christian Church." The late William Arnot was not only a man of unusually clear intellect, but of an unusually large heart, and that is the sort of man to preach the Gospel of Love. Mr. Arnot had, too, good perception, with larger Christian experience, and could decorate truth with me chaste flowers of the imagination. These sermons are remarkable in spiritual value for their expansion and illustration of truth, and very seldom will one meet with so many good aphoristic sentences. Pages of aphorisms showing how Arnot thought down to the root of things could be quoted from this single volume, most of which are of that clinching kind that compel the reader to stop and think himself. We need scarcely add that this work is far above the average of similar works.

We are requested to call attention to the advertisement elsewhere offering 50/- premium for the best essay on juvenile smoking, which we understand has been offered by Mr. Henry Pease, of Darlington. It is stated that the adjudicators are to be Dr. Ledward, of Manchester; Mr. E. B. Dawson, J.P., of Lancaster; and the Rev. Dr. Ritchie, author of "The Workman's Pipe."

We are requested to state the list of applications for the issue of 300,000/- first mortgage 7 per cent. sterling bonds of the Utica, Ithaca, and Elmira Road Company (brought out under the auspices of Messrs. Henry S. King and Co., and particulars of which appear in an advertisement elsewhere), will be closed to-morrow, the 13th inst., for London, and on Friday for the country.

Messrs. Siemens Brothers report that the screw steamer R. Faraday has repaired the section of the direct cable between Ireland and Nova Scotia which was broken on the 10th ult. The insulation after completion of the repair was found perfect.

The Provisional Committee of the Metropolitan and Brighton Railway, after closing the subscription list, declared that the amount of shares applied for by the general public was not sufficient to induce them to proceed further, and ordered the deposits to be returned.

Among choice and costly vegetables now obtainable in Covent-garden Market are fresh green peas. Asparagus may also be had; truffles from Hampshire are tolerably plentiful; French lettuces, endive, witloof or chicory, and young radishes are of excellent quality for salads; and winter cucumbers may also be had in good condition.

There was a further light fall of snow yesterday morning and a severe frost in London last night. On the Continent the cold continues intense. In north-eastern France the thermometer has been as low as 9deg. Fahr. In Paris it is also much colder than here, and Galignani says that skating has become general. In the South of France the snow is increasing to a large extent, and interrupting the traffic. The town of Mende, in the department of Lozère, is completely isolated; all access has been cut off for three days, and the only means of communicating with the inhabitants is by telegraph. The snow is a foot deep in Madrid, a circumstance which is said to be almost unprecedented. A telegram from Ragusa says more than 300 soldiers are reported to have been frozen to death about Douga, and a greater number are frost-bitten in hospitals.

The death is announced of the Rev. Samuel Bache, who was formerly very well known in Bir-

mingham. He was first minister of the New Meeting, Moor-street, afterwards removing to the Church of the Messiah, Broad-street. This position Mr. Bache held for the long period of thirty-six years—from 1832 to 1868—first as the colleague of the Rev. John Kentish (the successor of Dr. Priestly), and subsequently as the sole minister of the congregation. In the latter year, owing to failing health, Mr. Bache resigned his pastoral charge and was succeeded by the Rev. H. W. Crosskey. Mr. Bache died on Friday night at the age of seventy-one.

The boys of the Goliath training ship, which was destroyed by fire on the 22nd December, are nearly all distributed amongst the workhouses to which they belong; while those of the Warspite are mostly at their own homes, until accommodation for them can be provided by the Government.

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were sold last year by their Agents. This Tea is recommended for Great Strength, delicious flavour, and real Cheapness.

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### Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

#### MARRIAGES.

BURTON—ROSSALL.—Jan. 4, at the Metropolitan Tabernacle, by the Rev. C. H. Spurgeon, the Rev. W. H. Burton, of Kingsgate-street Chapel, to Mary Helen, eldest daughter of John Rossall, of the Inns of Court Hotel, London.

HARRIS—WHEREAT.—Jan. 4, at Redland Congregational Church, Bristol, by the Rev. Nehemiah Curnock, cousin of the bride, assisted by the Rev. Urijah P. Thomas, Henry Harris, of Richmond-terrace, Clifton, Mary A. Whereat, second daughter of Mr. W. Whereat, of Hampton Park, Redland.

BUTLER—BURGESS.—Jan. 6, at the Friends' Meeting House, Leicester. T. Butler, jun., of Casenove-road, Upper Clapton, to Mary Elizabeth, daughter of A. Burgess, of Kington, near Leicester.

#### DEATHS.

MAPP.—Dec. 29, at 27, Euston-grove, Clapham, Birkhead, Mary, wife of Mr. Taylor Mapp, aged 63.

ROWLES.—Jan. 2, at the residence of the Rev. H. C. Leonard, Heatherleigh, Bournemouth, Miss Charlotte Howles, aged 79.

PIKE.—Jan. 7, at the house of their son at Bedford, whether she had gone on a Christmas visit, Eliza, the beloved wife of the Rev. J. B. Pike, of Merton, Surrey.

**THROAT IRRITATION.**—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. boxes (by post 8 or 15 stamps), and tins, 1s. 6d., labelled, JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London.

**HOLLOWAY'S PILLS: GOOD SPIRITS.**—Every one has frequently experienced sudden personal changes from gaiety to gloom. The weather oftentimes receives the blame, when a faulty digestion is alone the cause of the depression. Holloway's Pills can be honestly recommended for regulating a disordered stomach, and improving digestion. They entirely remove the sense of fulness and oppression after eating. They clear the furred tongue, and act as a wholesome stimulant to the liver, and as a gentle aperient to the bowels. They healthfully rouse both body and mind. Holloway's Pills are the best known antidotes for want of appetite, nausea, flatulency, heartburn, languor, depression, and that apathy so characteristic of chronic derangement of the digestion.

**KINAHAN'S LIQUID WHISKY.**—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LI. Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

**ASTHMA AND MALADIES OF THE CHEST AND LUNGS.**—Slade's Anti-Asthmatic Cigarettes, after many careful trials, and found to be safe, efficient, and agreeable, are prescribed at the Brompton and Victoria Park Hospitals, and by many other eminent physicians in the United Kingdom, Colonies, and on the Continent. They afford instant relief (however distressing the paroxysms may be), in every case, and in many instances a final cure. Bottles 2s. 9d., 4s. 6d., and 1s.—Thomas Slade, 118, Long-acre, London, and all Chemists.

**THE HAIR.**—For 40 years Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER has received the commendation and favour of the public. It has acquired the highest place that can be obtained for any moderate enterprise, and contributed to the adornment of tens of thousands of persons, who have the proof of its serviceable character. It will positively renew and restore the original and natural colour of grey, white, and faded Hair. It will strengthen and invigorate the Hair, stop its falling, and induce a healthy and luxuriant growth. No other preparation can produce the same beneficial result. Sold by all Chemists and Perfumers, in large bottles, 6s. 11d. and 1s. 6d.—Thomas Slade, 118, Long-acre, London, and all Chemists.

**DYING AT HOME.**—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, berneuses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

## Advertisements.

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WATCHES	BENNETT'S GOLD PRESENTATION WATCHES, FROM £10 TO £100.
CLOCKS	TO CLOCK PURCHASERS. JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to pur- chasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presenta- tion of the highest quality and newest designs at the lowest prices.

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Masters attend. Prospectus and references on application  
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room, St. John's, Lewisham, S.E.

EDUCATION.—There being Two or Three un-  
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REQUIRED, as English GOVERNNESS, in a  
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a YOUNG GENTLEMAN engaged in City during the day.—  
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WANTED, in or near London, a HOME in a  
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Good references given and required.—Apply, stating terms  
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A LADY wishes to RECOMMEND a YOUNG  
PERSON as CHILDREN'S MAID in a Dissenter's  
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Good needlewoman. Wages, £12 and all found.—Address,  
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PAID VITAL ENERGY."

Post free for 3 stamps.

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"These chains are very useful in many Nervous Disorders:  
"Muscular Debility Aphonia Rheumatism"  
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NO MEDICINE for the CURE of ASTHMA,  
CONSUMPTION, and COUGHS, was ever at-  
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LOCOCK'S PULMONIC WAFERS. In every periodical  
may be seen testimonial of their wonderful efficacy. Nothing  
else gives such a sound, refreshing night's rest. In hysterical,  
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## BRITISH GUARDIAN LIFE, BANKING AND BUILDING ASSURANCE COMPANY

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GARRICK STREET, W.C., LONDON,

ESTABLISHED 1869.

*Authorised Capital, £250,000. Shares of £1 each, paid in Four Quarterly Instalments.**GOVERNMENT SECURITIES.—Fifty per cent. of the Premiums paid upon the whole Life Policies is invested in the names of Trustees in British Government Securities.**BANKING ASSURANCE.—Thirty per cent. of the second and following Premiums paid is the Banking Account of the Assurer.**BUILDING ASSURANCE BRANCH.—EXAMPLE.—A person by paying the Annual Premium of £33 10s. can to himself £500 (viz., 13 years after entry), or to his representatives immediately in case of death, or he may, after the policy has been in existence for one year, have from the Company, upon security of the deeds, the sum of £275, free of interest, in lieu of his Assurance.**ACCIDENTAL DEATH ASSURANCE.—To provide against Death resulting from Accident of any kind within twenty-one days of the occurrence upon payment of a single premium, at the rate of One per Cent. of the sum assured, being the first and final payment.**MINISTERS OF RELIGION.—A special system of Assurance for Ministers of all denominations, by which a Suspension Fund is provided in case of temporary disablement, and an Annuity to commence at an early age at the option of the Assurer.**REDUCTION OF DEBT on Places of Worship on a new and advantageous system.**SHARES.—MINIMUM INTEREST at the rate of £5 per cent. per annum is allowed on the paid-up Capital of the Company, and a bonus of 20 per cent. of the Profits will be divided every three years. 20,000 more only will be issued at par.**The only Company based upon the above principles.**Special Terms to Agents.*

NEW COLLEGE, LONDON.—The CLASSES  
MEET AGAIN, after the Christmas recess, on  
MONDAY, January 10. There will be Courses of Lectures  
on Chemistry and Physiology, beginning early in January,  
and respectively adapted to the Matriculation and B.A.  
Standards of the University of London; and in some others  
of the Arts Classes there is such an arrangement of subjects  
and of fees as to facilitate the entrance of Lay Students after  
the recess.

All necessary information may be obtained from the  
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WILLIAM FARRER, LL.B., Secretary.

BLACKHEATH COLLEGE for LADIES,  
THE ELMS, LEE ROAD, BLACKHEATH.

TERM RECOMMENCES JANUARY 20. A FEW  
VACANCIES for Boarders.

Address the Principal, Mrs. C. H. LUND, or the Secretary,  
for prospectus and references.

HEATHFIELD ROAD, HANDSWORTH,  
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PREPARATORY SCHOOL FOR BOYS.

The Misses THOMAS and TOLLER will RECEIVE  
their PUPILS for the NEXT TERM on FRIDAY, the  
21st January.

THE NORTHERN  
CONGREGATIONAL SCHOOL,  
SILCOATES HOUSE, NEAR WAKEFIELD.

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The Committee of the above School have pleasure in  
announcing, that a new building has just been erected capable of  
accommodating one hundred Pupils, and specially adapted  
to secure their domestic comfort. "The school itself is an  
excellently-contrived building, where . . . nothing has been  
spared to provide fine, lofty, and well-furnished class-rooms.  
I examined the dormitories, lavatories, &c., and found them  
superior to most that I have inspected. The situation cannot  
well be surpassed for healthiness."—Extract from the Cam-  
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The course of instruction includes all branches of a sound  
Classical, Mathematical, and Commercial Education, so as to  
fit the Pupils for any department of business, or for entrance  
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There are two periods of vacation: one of six weeks (at  
Midsummer), and one for three weeks (at Christmas).

Applications for admission to be sent to the Principal.

For Prospectus, with a view of the School Premises,  
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RECEIPTS EXCEED FOUR MILLIONS.

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FRANCIS RAVENSCROFT, Manager.

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## BRITISH GUARDIAN LIFE, BANKING AND BUILDING ASSURANCE COMPANY

(LIMITED),

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*Authorised Capital, £250,000. Shares of £1 each, paid in Four Quarterly Instalments.**GOVERNMENT SECURITIES.—Fifty per cent. of the Premiums paid upon the whole Life Policies is invested in the names of Trustees in British Government Securities.**BANKING ASSURANCE.—Thirty per cent. of the second and following Premiums paid is the Banking Account of the Assurer.**BUILDING ASSURANCE BRANCH.—EXAMPLE.—A person by paying the Annual Premium of £33 10s. can to himself £500 (viz., 13 years after entry), or to his representatives immediately in case of death, or he may, after the policy has been in existence for one year, have from the Company, upon security of the deeds, the sum of £275, free of interest, in lieu of his Assurance.**ACCIDENTAL DEATH ASSURANCE.—To provide against Death resulting from Accident of any kind within twenty-one days of the occurrence upon payment of a single premium, at the rate of One per Cent. of the sum assured, being the first and final payment.**MINISTERS OF RELIGION.—A special system of Assurance for Ministers of all denominations, by which a Suspension Fund is provided in case of temporary disablement, and an Annuity to commence at an early age at the option of the Assurer.**REDUCTION OF DEBT on Places of Worship on a new and advantageous system.**SHARES.—MINIMUM INTEREST at the rate of £5 per cent. per annum is allowed on the paid-up Capital of the Company, and a bonus of 20 per cent. of the Profits will be divided every three years. 20,000 more only will be issued at par.**The only Company based upon the above principles.**Special Terms to Agents.*

NORTH LONDON, or UNIVERSITY COL-  
LEGE HOSPITAL.

The reliable income is little more than half the annual  
expenditure. The receipts during Christmas have been  
exceptionally limited.

Bankers—Messrs. Coutts and Co., Strand, and Messrs.  
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Bart., and Co., Cavendish-square.

By direction of Committee.

H. J. KELLY, R.N., Secretary.

Gower-street, January, 1876.

UNIVERSITY COLLEGE, LONDON,  
SCHOOL.

The LENT TERM, 1876, will begin for new Pupils on  
TUESDAY, January 18, at 9 30 a.m.

The School is close to the Gower-street Station of the  
Metropolitan Railway, and only a few minutes' walk from  
the termini of several other railways.

Discipline is maintained without corporal punishment or  
"impositions."

Prospectus containing full information respecting the  
courses of instruction given in the school, fees, and other  
particulars, may be obtained at the office of the College.

JOHN ROBSON, B.A.,  
Secretary to the Council.

HIGHBURY HOUSE SCHOOL,  
ST. LEONARD'S-ON-SEA.

Head Master—ROBERT JOHNSTONE, M.A., LL.B.

Assisted by six Resident Masters.

The School consists of Upper, Middle, and Preparatory  
Departments, in which boys are prepared for commercial life,  
the public school, and the Universities. The junior classes  
are trained by ladies. New dormitories and a dining-hall  
having been recently added to the premises, a few additional  
pupils can be received. The health and comfort of delicate  
boys specially cared for.

For prospectus apply to Mrs. Duff, the Lady Principal, or  
the Head Master.

School duties will be resumed JAN. 17.

MILL HILL SCHOOL,  
MIDDLESEX.

## HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

## VICE-MASTER—

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JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.), Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.

WILLIAM GREY, Esq., M.A., late Scholar of Exeter College, Oxford, First Class in Moderations, Second Class in the Final Classical Schools.

A. ERLEBACH, Esq., B.A. Lond.

G. EMERY, Esq., B.A. Lond.

LADY RECENT—MISS COOKE.

The LENT TERM commences THURSDAY, January 20 h. For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. B. MARTEN, B.A., Lee, S.E.

NEW COLLEGE SCHOOL,  
ROMSEY, HAMPSHIRE.

Inclusive terms for Parlour Boarders, 50 Guineas per annum.

Principal—Rev. J. SHERRATT.

TETTENHALL COLLEGE,  
STAFFORDSHIRE.

## HEAD MASTER—

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prizeman in Higher Senior Mathematics of University College, London, Fellow of University College, London.

## SECOND MASTER—

JAMES SHAW, Esq., B.A., (London), First in the First class in Classical Honours at both First and Second B.A. Examinations.

## ASSISTED BY NINE OTHER MASTERS.

The College enjoys the following Scholarships:—

The Directors' Scholarship ..... 25 Guineas per annum.  
Senior Tettenhall ..... 30 .....  
Junior Tettenhall ..... 25 .....  
Tenable at the College.

The Shaw Scholarship ..... £30 per annum.  
The Mander ..... £30  
Tenable for three years at the Oxford, Cambridge, or London Universities.

For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. Philip P. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

WINTER TERM, from JAN. 16 to APRIL 15.

A large Swimming-bath is now provided on the college premises.

ROYAL POLYTECHNIC INSTITUTION.—  
NEW MUSICAL ENTERTAINMENT, by Mr. GEORGE BUCKLAND. Gabriel Grub and the Grim Goblin. Magnificent views and effects. A new Experimental Lecture, by Professor GARDNER. A Holiday Budget of Curious Experiments. Progress of Royalty in India, with new views and effects, by Mr. J. L. KING. Admission to the whole, 1s.; children under 10, half-price.

ROYAL POLYTECHNIC.—ANOTHER Polytechnic Novelty—The marvellous AERIAL MERCURY; a New Song written by H. EDMONDS, Music by J. A. JOPP, will be sung by G. JOPP, R.A.M., on each occasion of exhibiting this illusion. The Compound Cycloidal Apparatus, producing beautiful patterns, before the visitors. The Geological Piano, or Musical Stones, by M. HONORE BAUDRE. Admission 1s.; children under 10, half-price.

ROYAL POLYTECHNIC.—GRAND DISTRIBUTION OF PRESENTS from the Giant Christmas Tree, on Wednesday, January 5th 12th, and 19th; DUGWAR the Juggler; HERR PROSKAUER'S Drawing Room Magic and all the Polytechnic Novelties. Admission to the whole, 1s.; children under 10, half-price.

MASKELYNE and COOKE.—EGYPTIAN LARGE HALL—Daily at 3 and 8 o'clock. In addition to many novelties the present programme includes Psycho, the world-famed Automaton Whist Player; the Mystic and Oracle Tambourine; and Mr. Maskelyne's most recent sensation of floating in the hall over the heads of the audience, as high as the lofty dome in the centre of the room. This remarkable feat is accomplished while the gas is burning on the stage, and extra lights surround the body as it steadily makes its aerial flight from and to the stage. Admission 5s., 3s., 2s., 1s.—W. Morton, Manager.

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CHARLES DICKENS, in "Household Words," said of the matron of Gable College—"She believed greatly in

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Given instant relief in all cases of Rheumatism, Lumbago, Chilblains, &c.

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DINNEFORD & Co., 172, New Bond-street, London, and of all Chemists throughout the world.

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## THE UTICA, ITHACA, and ELMIRA RAIL-ROAD COMPANY.

Issue of £300,000 (1,500,000 dol.) First Mortgage 7 per Cent. Sterling Bonds, in sums of £200, or 1,000 dol. each, bearing interest at the rate of £7 3s. per cent. per annum, payable in London on the 1st of January and July in each year. Redeemable at par in 1902. The Redemption to be provided for annually by the operation of a Cumulative Sinking Fund of £6,000 per annum, and accruing interest beginning in 1878.

Messrs. HENRY S. KING and Co. invite Subscriptions for £150,000 of the above Bonds, the remainder of the issue having been already allotted. The price of Subscription is 92½ per cent., or £185 per Bond, payable as follows:—

£10 on Application.  
15 on Allotment.  
80 on 1st March, 1876.  
£0 on 1st April, 1876.

£185

The Bonds are to be paid in sums of £200 sterling, or 1,000 dol. U.S. gold coin, and bear interest from 1st January, 1876, by coupons for £7 3s. sterling, payable half-yearly at the Banking-house of Messrs. Henry S. King and Co., or 35 dol. gold at the agency of the Company in New York, on January 1st and July 1st in each year.

The principal of the Bonds is due in 1902. Their redemption prior to maturity is provided for by a Sinking Fund of 30,000 dol. applied annually from 1st January, 1878, to their purchase at a price not exceeding 5 per cent. above their par value.

Subscribers wishing to pay up in full may do so under discount at the rate of 4 per cent. per annum.

Default in payment of any instalment when due will render all previous payments liable to forfeiture.

In cases where no Allotment is made the deposit will be returned in full.

Script Certificates to Bearer will be issued against Allotment Letters and Bankers' receipts, and will be exchanged for Bonds after payment of the last instalment.

The Utica, Ithaca, and Elmira Railroad, 65 miles in length, has been built to supply a direct line of uniform gauge between the Coal Fields of Pennsylvania and the North-Eastern districts, where this Coal is largely consumed; and to supply a means of inter-communication much needed between several large towns and populous counties.

The Railroad was completed and opened for through freight in November, but it has for some time past been in partial operation for local traffic, and the income from this source alone has been sufficient to pay working expenses and provide interest on its Bonds.

The cost of the work has been 2,661,000 dol., the greater part of which has been obtained in the United States from subscriptions to the Shares of the Company, and personal advances by the Directors.

The Capital Stock of the Company is 2,000,000 dol., of which 1,124,762 dol. has been paid. The present issue of Bonds constitutes the entire Bonded Debt of the Company, and is secured by First Mortgage on its whole property and revenue. The object of the issue is to discharge the temporary obligations which have been incurred during construction, and the Company will then have a large reserve fund for maintenance.

The Income of the Road from local traffic, exclusive of the Coal Freights (which constitute its principal business), has been since its opening at the rate of 5,000 dol. per week, or 260,000 dol. per annum. Engagements have been already entered into for the transport of Coal at fixed rates, in such amounts as will produce a revenue of 150,000 dol. per annum. Additional Coal and other business in the first year may be safely expected to increase the revenue by the further amount of at least 150,000 dol.

The following calculations are given to show the holders of the Debenture Bonds now being issued that, in addition to the interest on these Bonds being secured, there is a reasonable expectation of a very handsome dividend being earned for the Shareholders. They are based on actual past receipts and existing contracts, and may be taken as within the amount of traffic that the road will command during the present year:—

General Local Freight and Passenger Receipts ..... 260,000  
Coal Freight secured by Contract ..... 150,000  
Coal Freight not secured by Contract, but that will come to the Road as the readiest and cheapest means of transit ..... 150,000

Gross Earnings ..... 560,000  
Deduct working expenses, 60 per cent. ..... 36,000

Net Receipts ..... 224,000  
Interest on 1,500,000 dol. the total Bonded indebtedness of the Company, 15,000 dol.  
Gold, say at 14 per cent. prem. on Gold ..... 119,700

Leaving available for dividend on Shares ..... 104,300  
Or rather more than 9 per cent. on the paid-up capital.

The Road has for tributaries four distinct lines of railways from the Coal Fields, which bring Coal to it for distribution. Each of these railways is highly prosperous, the Tioga Railroad, one of the oldest of them, and in close alliance with the Utica, Ithaca, and Elmira Railroad, earning more than 30 per cent. on its Share Capital.

The Board of Directors of the Utica, Ithaca, and Elmira Company includes the most prominent of the owners of the neighbouring collieries and railways, with other gentlemen of wealth and local influence. More than half of the Share Capital of the Company has been subscribed by members of the Board of Directors and their friends, and it is to be noticed that for this outlay they receive no return until after the interest on the Bonds has been paid, while default would involve the loss of the whole Share Capital.

An examination into the character of the work on the line and into its business connections and relations has been made on the ground, under the direction of William Wilson, Esq., C.E., of 37, Great George-street, Westminster, whose detailed report may be had on application. The legal validity of the Bonds, and the Mortgage deed securing them, has in like manner been investigated by J. P. Benjamin, Esq., Q.C., and Charles M. Lanyon, Esq., Barrister-at-Law, in conjunction with Messrs. Lawrence, Plevs, Buyer, and Baker, Solicitors, of Old Jewry. The Railroad has furthermore been especially reported upon by Messrs. H. V. and H. W. Poor, the proprietors of "Poor's Railroad Manual," who, as experts, have examined the property. Their Report will be found at the back of the map.

Applications may be made to Messrs. HENRY S. KING

and Co., at their Offices, 65, Cornhill, and 45, Pall-mall, or through the following Bankers:—

Messrs. Barnetts, Hoares, Han-

bury, and Lloyds ..... LONDON.

Union Bank ..... LIVERPOOL.

Bank of Bolton ..... BOLTON.

Lloyd's Banking Company and

Branches ..... BIRMINGHAM.

Bradford Old Bank and Branches ..... YORKSHIRE.

British Linen Company Bank and

Branches ..... SCOTLAND.

London, January 8th, 1876.

## UTICA, ITHACA, AND ELMIRA RAILROAD OF NEW YORK.

Issue of £300,000, or 1,500,000 dol. Seven Per Cent. 1st Mortgage Bonds of £200 Sterling, or 1,000 dol. U.S. Gold Coin each.

## FORM OF APPLICATION.

To Messrs. Henry S. King and Co., 65, Cornhill, London.

I request you will allot me £ of the Seven per Cent. Bonds of the Utica, Ithaca, and Elmira Railroad of New York, in accordance with the Prospectus issued by you, dated 8th January, 1876, on which I have paid the required deposit of £ , and I engage to accept said Bonds, or any less number you may allot to me, and to make the remaining payments for same in accordance with the Prospectus.

Name in full, ..... Address, ..... Date, .....

## STATE OF NEW YORK, UNITED STATES OF AMERICA.

## THE UTICA, ITHACA, and ELMIRA RAIL-ROAD COMPANY.

Issue of £300,000 (1,500,000 dol.) First Mortgage Seven per Cent. Sterling Bond.

NOTICE IS HEREBY GIVEN that the LISTS of APPLICATION for the above will be CLOSED to-morrow, THURSDAY, the 13th inst., for London, and on FRIDAY, the 14th inst., for the country.

HENRY S. KING and Co.

London, January 12, 1876.

LAW LIFE ASSURANCE SOCIETY,  
FLEET STREET, LONDON.

Invested Assets on 31st Dec., 1874 ..... £5,547,084

Income for the past year ..... 512,730

Amount paid on Death to December last ..... 10,228,846

Reversionary Bonus allotted for the five years ended 31st December last ..... 662,104

Aggregate Reversionary Bonuses hitherto allotted ..... 5,523,138

The expenses of management (including commissions) are under 4 per cent. on the annual income.

Attention is especially called to the new (revised and reduced) rates of premium recently adopted by the office.

The rates for young lives will be found materially lower than heretofore.

Forms of Proposal, &c., will be sent on application to the Office.

## THE LONDON AND GENERAL PERMANENT BUILDING SOCIETY.

(Incorporated under the Building Societies Act, 1874)

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Capital and Interest repaid in 10 years £1 3 7 monthly.

" " " 12 1 8 10 "

" " " 15 0 18 4 "

Managing Director, W. R. SELWAY.

**EXCELSIOR GAS BATH, £5 10s. Od.**  
Eclipse Gas Range, with open fire, registered.  
Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C.  
Factory, 98, Barrington-road S.W.

**NOTICE.—WILLS' BEST BIRD'S-EYE.**

Every Packet of this TOBACCO will in future be lined with pure tin-foil, thus perfectly preserving its condition and delicate flavour.

W. D. & H. O. WILLS.

January, 1876.

**MATLOCK BATH, DERBYSHIRE.**—“The CLARENCE BOARDING ESTABLISHMENT. Magnetic, Hydropathic, Mineral, and Electric Baths. Terms (with or without the Baths) during the winter months, very moderate. Liberal Table and excellent cookery.

Physician—Dr. CLAY, L.R.C.P., &c., &c.

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(which saves fifty times its cost in medicine), and is irresistible in indigestion (dyspepsia), habitual constipation, diarrhoea, haemorrhoids, liver complaints, flatulence, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking, fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat.

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"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovì."

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Dr. F. W. Bencke, Professor of Medicine in Ordinary to the University of Marburgh, writes in the "Berlin Clinical Weekly," of April 8, 1872:—"I shall never forget that I owe the preservation of one of my children to the REVALENTA ARABICA. The child (not four months old) suffered from complete emaciation, with constant vomiting, which resisted all medical skill, and even the greatest care of two wet nurses. I tried Du Barry's Revalents with the most astonishing success. The vomiting ceased immediately, and after living on this Food six weeks, the baby was restored to the most flourishing health. Similar success has attended all my experiments since with this Food, which I find contains four times as much nourishment as meat."

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FOR COUGHS AND COLDS.

This invaluable medicine immediately relieves old or recent Coughs, Colds, Influenza, Hoarseness, Tightness of the Chest, Asthma, Bronchitis, and Pains in the Chest and Lungs. The worst cases are quickly benefited by this remedy, which is pleasant, and does not affect the head as most cough medicines do.

Prepared only by Reade Brothers, Chemists, Wolverhampton, and sold by most chemists, in bottles at 1s. 1d., 2s. 9d., and 4s. 6d. each. London agents, Sanger and Sons, 150, Oxford-street, and W. Edwards, Old Change; Manchester, Woolly, Market-street; Liverpool, Cheltenham, Lord-street; Birmingham, Southall, Bull-street; Leeds, Reinhardt, Briggate.

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